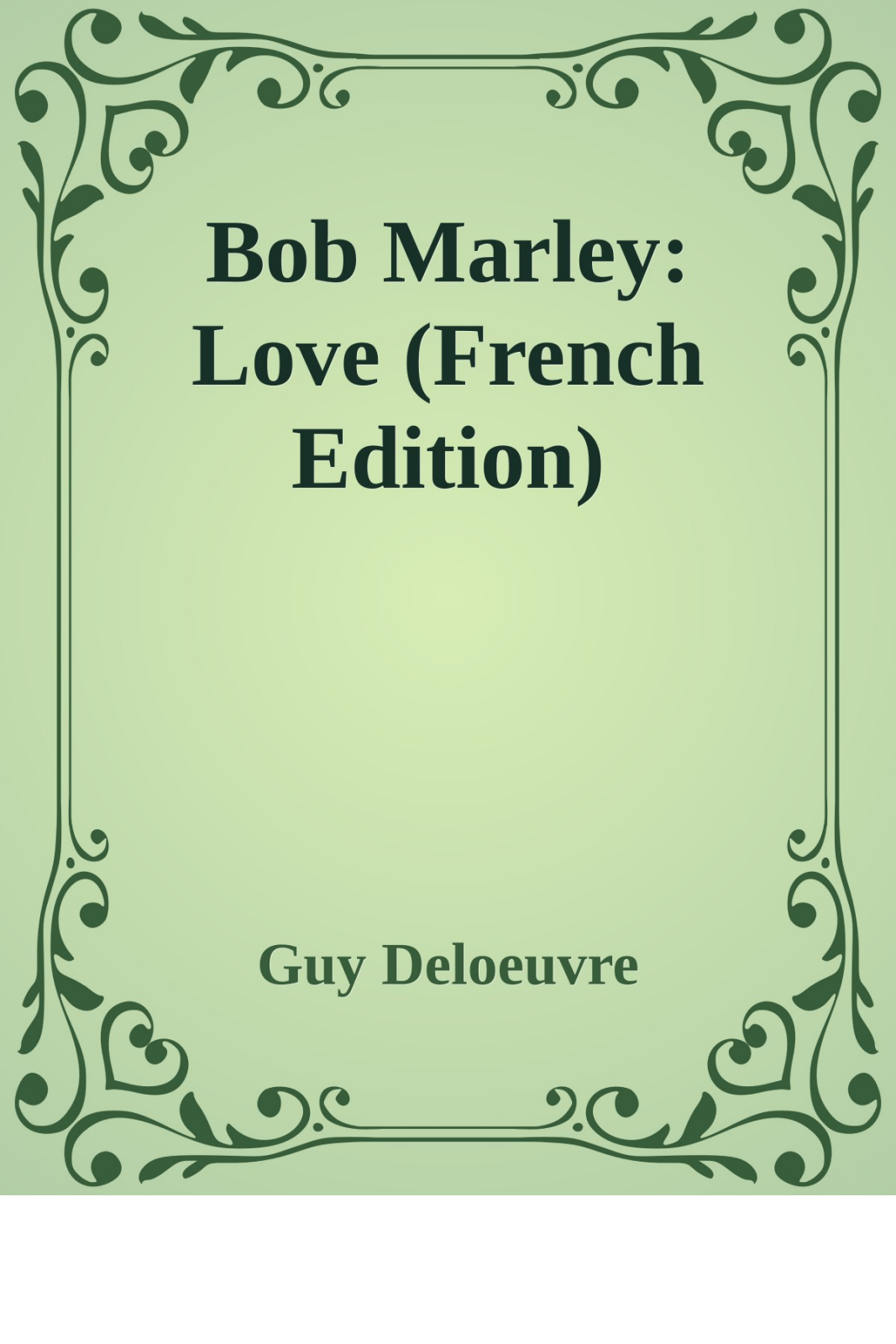


A decorative border with intricate floral and scrollwork patterns in a dark green color, framing the central text.

Bob Marley: Love (French Edition)

Guy Deloeuvre

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BOB MARLEY



LOVE

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Bob Marley

Love

Guy Deloeuvre



Bio

The Wailers

Universal Message

Essential

Free men

CIA

Unknown lands

Bands of Bob Marley.

February 6, 2017: Bob Marley would be 72 years old.

Melting walls

Underestimate

The night Bob Marley was shot.

Daughter of President Omar Bongo

Astral

Bob Marley, born Robert Nesta Marley on 6 February 1945 in Nine Miles, Jamaica, and died on 11 May 1981 in Miami, USA, is a Jamaican singer-songwriter, singer and musician. Bob Marley met with worldwide success during his lifetime, and remains to this day the most famous and venerated musician of reggae, while being considered as the one who allowed Jamaican music and the Rastafarian movement to reach a worldwide audience. He has sold over 200 million records worldwide.

Bio

Robert Nesta Marley was born February 6, 1945 in Rhoden Hall, near Nine Miles in the parish of Saint Ann. Bob Marley was born to an 18-year-old Black Jamaican (African-Caribbean) mother, Cedella Booker, married to Marley Booker (1926-2008), and a Jamaican-born white father, Norval Sinclair Marley (1885-1955), who claimed to be captain of the Royal Navy, but was actually a foreman on the plantations. Robert knew his father very little about travelling, but he provided financial support to Cedella and her son. His paternal grandparents are Albert Thomas Marley, an Englishman from Sussex and Ellen Broomfield, a colourful Jamaican bourgeoisie. According to Michael George Marley (son of Noel Marley, Norval Marley's brother), who learned it from his family and checked it out, the Marleys were Syrian Jews who passed through England before settling in Jamaica. As a teenager, Bob Marley left the misery of the countryside for the Trenchtown ghetto in Kingston. Having dropped out of school at the age of 14, he meets in Kingston Neville Livingston, Bunny Wailer, whom he has known since childhood in Nine Miles, and meets Winston Hubert McIntosh, Peter Tosh, with whom he sings hymns and American soul hits they hear on Miami radios. Singer Joe Higgs gives them singing lessons. Bob Marley recorded his first song Judge Not for producer Leslie Kong, from Beverley's in 1962 at the age of 17, and a cover of Claude Gray's country hit, One Cup of Coffee in 1962. These tracks have little success, but he continues to invest in music. In 1963, Bob Marley formed with Junior Braithwaite, Peter Tosh and Bunny Wailer, the vocal group The Wailers (the whalers). They got a contract with Studio One in 1964 and their first songs of ska, gospel, rhythm and blues and soul were produced by the great local producer Clement "Sir Coxsone" Dodd, who had Lee "Scratch" Perry as his studio assistant (Scratch also promoted). Coxsone Dodd and the Wailers sign a five-year contract. In February 1964, the Simmer Down title became No. 1 in Jamaica: 80,000 copies of the title were sold. The Wailers record Rude Boy, I'm Still Waiting, Put It On and a first version of One Love. Bob Marley leaves his job as a welder. After the album entitled

The Wailin' Wailers, the trio broke up with Coxsone, who didn't pay them much for the dozens of tracks they recorded for him. In the mid-1960s, the rocksteady took over from the ska. Slower and more chubby than the latter, rocksteady marks a milestone in the evolution of Jamaican music, which is more and more free from the fast-paced rhythms of the ska. Using North American soul and rhythm and blues, the style is marked by more vocals and keyboards, and less copper. The songs cover themes of love and religion and the lyrics are gradually imbued with rastafari beliefs. The singers address the young and tough boys of the ghettos, and try to give them hope. The day after her marriage to Rita Anderson on February 11, 1966, Bob Marley, at the request of her mother, who remarried to a Jamaican man named Booker in Wilmington, Delaware, moved to the United States. Bob Marley works there at the Dupont Hotel, but continues to write songs. He is provisionally replaced by Constantine "Dream" Walker. Wishing to regain his freedom, he returned to his island after the summer of 1966. He became increasingly interested in the Rastafarian movement, which emerged in the 1930s in Jamaica, and founded the independent label Wail' n Soul'm with Peter Tosh and Bunny Livingston. Their first track, self-produced in the new rocksteady style, is called Bend Down Low.

In Kingston, Mortimer Planno, a Jamaican rasta of Cuban origin who travelled to Ethiopia and met Haile Selassie I in the early 1960s, passes on part of his Rasta culture to him. A clear Métis rejected by Jamaican blacks, Bob Marley feels accepted by this movement. Without the support of a professional distributor, his records sell very badly, and Bob Marley is too poor to live in town with his wife Rita and two children Cedella and Ziggy. He returned to his hometown in 1967 for spiritual renewal, but continued to record and publish a number of 45 obscure singles for his small brand Wail' n Soul' m, such as the future classics Hypocrites and Nice Time, which came out as the band The Wailers. In January 1968, Rita, Bob Marley and Peter Tosh met the American singer Johnny Nash, who was determined to launch rocksteady in the United States, and his manager Danny Sims, with whom they signed an exclusive international contract for JAD records

and editions. Bob Marley provides them with a number of new compositions, including Stir It Up, which will soon become a hit for Nash. Johnny Nash was very successful with rocksteady (the American hit Hold Me Tight in 1968), but the The Wailers album he financed didn't come out (it wasn't released until 1997 at JAD). Only a new version of Bend Down Low with American brass instruments added in New York was released in France and Canada (JAD-CBS) in 1968, but without any success. Bob Marley also wrote his first rasta song, Selassie Is the Chapel, in 1968. This important recording, in the nyabinghi (Rasta drums) style, is financed by Mortimer Planno, who interprets its B side, A Little Prayer. A few local producers succeed one another, but the vocal trio has not been successful since Coxson Dodd's departure. Bob Marley went back to the United States to join his mother in 1969. He worked for several months as a night worker in a Chrysler car factory, which inspired him to write the song It's Alright (1970). His wife and young children join him. On his return, he founded the Tuff Gong records, named after the ghetto (derived from Leonard Howell's nickname, the "Gong" founder of the Rastafari movement), and recorded a cover of James Brown (Say It Loud) I'm Black and I'm Proud, renamed Black Progress, in the new reggae style, with young musicians, the brothers Carlton (on drums) and Aston ". But the independent Tuff Gong records still have no success. Marley goes to see his old friend Lee "Scratch" Perry, who went to England at the end of 1969 accompanied by the Barrett brothers under the name of the Upsetters. Perry obtained an English success with the instrumental The Return of Django and agreed to produce the vocal trio The Wailers. They worked together until 1978. Perry gives a new colour to the band, which records several masterpieces with him, including Duppy Conqueror, Sun Is Shining, Soul Rebel, Kaya and Curtis Mayfield's (I've Gotta) Keep on Moving. He brought together some of these singles on the album Soul Rebels released in England in 1973 with Trojan. Still unsuccessfully, Bob Marley (whose band with Bunny Wailer and Peter Tosh is still called The Wailers) are recording a dozen songs with Leslie Kong's team of musicians "Beverley's All-Stars" (Lloyd Parkes, Jackie Jackson, Paul Douglas, Gladstone

"Gladdie" Anderson, Winston Wright, Rad Bryan, Lynn Taitt, and Hux Brown). He published these titles in 1971 as *The Best of the Wailers*. Bunny Wailer, superstitious, thinks that their "best" is yet to come and casts a curse on him. Leslie Kong dies shortly after a heart attack, and the trio doesn't get any money. Bob Marley approaches the Rasta organization of the Twelve Tribes of Israel founded by Prophet Gad, alias Vernon Carrington. They continue to alternate between self-productions for Tuff Gong and sessions funded by Lee "Scratch" Perry for his Upsetter brand. Despite the quality of their prolific work, they had no local success until their self-production *Trench Town Rock* (Tuff Gong 1971).

At the request of Johnny Nash - who is looking for compositions for the music of the Swedish film *Vil Sa Garna Tro* (*L' amour n' est pas un jeu*) in which he plays the main role - Bob Marley leaves for Stockholm in 1971. There he wrote several songs and collaborated in the music of the film. Nash then signed with CBS records in London where he recorded the biggest hit of his career, *I Can See Clearly Now*. Marley joined him, and also signed with CBS thanks to Nash and his manager, with whom he is still under contract. Like Nash's album, the 45 rpm *Reggae on Broadway* was released in 1972, but Bob Marley had no success. The English sound and musicians brought by Nash do not suit him. A few concerts in London, with the Barrett brothers, were organized in the first part of Nash, but without success. Nash leaves for glory and abandons his foal. Bob Marley contacted Chris Blackwell, founder of the labels Trojan and Island Records. Blackwell is Jamaican, he has already distributed Leslie Kong's Beverly's records in England, and already knows Bob Marley's name. He bought the production contract from Danny Sims and gave money to Bob Marley, who returned to Kingston to record with Bunny Wailer and Peter Tosh the CD that would become *Catch a Fire* in 1973. At this pivotal juncture in his career, Bob Marley has already contributed at least 350 songs to the studio (approximately 30 of which were recorded as a chorister), much of which would not be revealed to the international public until much later, well after his death, notably in the series of ten CDs *The Complete Bob Marley and the Wailers 1967*

to 1972 (JAD) produced between 1998 and 2003 by the French Bruno Blum and the American Roger Steffens. Marley will then re-record some of these compositions, such as Satisfy My Soul, Sun Is Shining or Lively Up Yourself. At Chris Blackwell's suggestion, the first two albums for Island - Catch a Fire and Burnin' - are remixed in London, where guitar solos are added, as well as keyboard parts that bring a more rock and accessible sound to the general public. Catch a Fire and then Burnin' were released at Island again as the band The Wailers in April and October 1973. But, after an unpaid English tour because the Wailers had to win their British audience, Bunny Wailer left the band, replaced by Joe Higgs for the 1973 US tour. Then it was Peter Tosh who left at the end of 1973, leaving Bob Marley for his solo career. The band's name then changed to "Bob Marley and the Wailers" (suggested by Chris Blackwell), the Wailers who will now be his accompanists, including the female vocal trio "I Threes" with Rita Marley, Marcia Griffiths and Judy Mowatt who will be in charge of the choirs, the two Barrett brothers (Ashton "Family Man" on bass and Carlton on bass and Carlton on bass). His third album is the masterpiece Natty Dread, released in 1974 under the name "Bob Marley and the Wailers", in which the band incorporates a blues influence with the American guitarist Al Anderson. Another Jamaican solo guitarist, Junior Marvin (known as the Jamaican Hendrix) was hired after the departure of Al Anderson in 1976 (and credited from 1977 on the album Exodus). In 1975, the album Live! recorded on July 18, 1975 at London's Lyceum, then the essential Rastaman Vibration (1976) which was to be Bob Marley & The Wailers' best-selling record of his lifetime, and his first American hit. In 1973, Bob Marley met Eric Clapton in Jamaica and the following year, he took over I Shot the Sheriff (present on the album Burnin'), a cover which proved to be a success and contributed to the reggae wave in the West. On December 3, 1976 in Kingston, shortly before the grand open-air free concert Smile Jamaica, which took place at the request of Jamaican Prime Minister Michael Manley, Bob Marley (who did not support Michael Manley but was involved in this concert for Jamaica and the suffering Jamaican people, the "Sufferers") escapes a shooting

started at his home by six armed men, the "Sufferers". One bullet scratched her chest and lodged in her left arm, while another hit Rita on the head, but without killing her. Don Taylor, their U. S. manager, comes out of it very badly wounded five bullets.

Members of the Wailers recognize Jim Brown, a killer close to the Jamaican Labour Party (JLP), a pro-American right-wing opposition party, among the attackers. Bob Marley will recount this episode in his song *Ambush in the Night* on the 1979 album *Survival*. Two days after the bombing, Bob Marley performed as planned at the *Smile Jamaica* concert in Kingston. To the journalists who asked him why he was so keen to play at the concert, he replied: "People who try to make this world bad never take days off. How could I do that? ». Ashton "Family Man" Barrett, hidden in the hills, was replaced that day by Cat Coore of Third World. Bob Marley shows his bandages to the crowd. He no longer feels safe in Jamaica and left for exile in January 1977. He stops at Nassau and then takes refuge in London. There he recorded the hit albums *Exodus* and *Kaya*, as well as the single *Punky Reggae Party* with Lee Scratch Perry, which sealed a rebellious pact with the burgeoning English punk movement. The titles *Jamming* and *Waiting in Vain* in particular, are worldwide hits. His relationship with Jamaica's Cindy Breakspere, Miss World 1976, helped project him on the front page of the media. In May 1977, an injury to the big toe, made while playing football, reopened during a friendly match at the Hilton Hotel in Paris, forcing him to cancel his American tour. A doctor suggests that she take some tests. The diagnosis is made in London: Bob Marley suffers from malignant melanoma (a skin disease that accounts for only 4% of cancers, but which is the most dangerous), probably due to too long exposure to the sun. An American doctor prescribes him an urgent toe amputation, but a mixture of superstition from those around him (according to his relatives, this amputation would prevent him from dancing on stage or replaying football and especially the Rastafarian religion forbids any amputation) and pressure during a European tour where he finally meets his audience, contribute to delaying the operation. In April 1978, Bob Marley and the Wailers made a triumphant return to

Jamaica. During the One Love Peace Concert, Bob Marley manages to bring together on stage the two political enemies fighting for power, Edward Seaga (JLP) and Prime Minister Michael Manley (PNP). This is the pinnacle of his career. While on tour, Bob Marley and The Wailers record the album in public Babylon by Bus, recorded at the Paris Pavilion of the Porte de Pantin in 1978 (location of the current Zenith). Bob then had his studio Tuff Gong built, where he recorded the album Survival. Successes multiply. Bob Marley and the Wailers play to New Zealand, where Bob Marley is warmly welcomed by the Ori. In 1979, Bob Marley was the star attraction at the Reggae Sunsplash festival near Kingston, where Burning Spear and Peter Tosh also participated. In 1980, after a loss of consciousness while jogging in Central Park, New York, Bob Marley had an X-ray examination for five tumours, three in the brain, one in the lungs and one in the stomach, and his cancer became widespread. He said nothing to his entourage and continued his concerts, including the one at Le Bourget in Seine-Saint-Denis, France, on 3 July 1980, which brought together more than 50,000 people. Bob Marley and the Wailers gave a final concert in Pittsburgh on September 23, 1980 before his Uprising tour was finally cancelled. Bob Marley underwent radiotherapy and chemotherapy sessions that made him lose his dreadlocks at the Memorial Sloan-Kettering Cancer Center in New York City and converted on November 4 to the Ethiopian Orthodox Church, whose highest authority was the late Emperor of Ethiopia, Hailé Selassie I, considered by the rastas to be the reincarnation of Jesus announced in the New York Times. He was christened Berhane Sélassié (Berhanä Sellasé): He then leaves five days later for a clinic in Rottach-Egern, Bavaria, where he follows a controversial anticancer treatment (blood transfusions, hyperthermia sessions and THX injections, an anticancer agent) with Dr. Josef Issels, a German specialist in holistic medicine who deals with the treatment of cancer.

This treatment prolongs his life at the cost of severe suffering. At the end of his life, Bob Marley wanted to end his days in Jamaica, but was finally placed in intensive care on May 9, 1981 at Cedars of Lebanon Hospital in Miami. There he died on May 11, 1981, too weak

to fly to Kingston. He is buried on May 21 in his parish of birth in St. Ann's, Jamaica, after a national funeral in Kingston that attracts hundreds of thousands of people. In July 1977, Marley reveals a malignant melanoma under the nail of a toe. Contrary to the urban legend, this injury was not primarily caused by an injury during a football match of the same year, but was rather a symptom of the cancer already existing. Marley rejected her doctors' advice to amputate her toe, citing her religious beliefs. Instead the fingernail and nail bed were removed and a skin graft taken from her thigh was used to cover the area. Despite his illness, he continued touring and was in the process of planning a world tour in 1980. The album *Uprising* was released in May 1980. The band made a big tour of Europe, where they played their biggest concert in front of more than 100,000 people in Milan. After this visit, Marley went to America, where he performed two shows at Madison Square Garden in New York City as part of the *Uprising Tour*. Bob Marley appeared at the Stanley Theatre (now known as the Benedum Center for The Performing Arts) in Pittsburgh, Pennsylvania on September 23rd, 1980; this will be his last concert. Known photographs of the series were presented in *Marley*, a documentary film by Kevin Macdonald. Shortly thereafter, Marley's health deteriorated because of the cancer that spread throughout her body. The rest of the tour was cancelled and Marley sought treatment at Josef Issels' Bavarian clinic, where he received a controversial treatment (Issels treatment) based in part on the avoidance of certain foods, drinks and other substances. After fighting cancer unsuccessfully for eight months Marley boarded an airplane for her home in Jamaica. As Marley flew from Germany to Jamaica, her vital functions deteriorated. After landing in Miami, he was taken to hospital for immediate medical attention. Bob Marley died on May 11, 1981 at Cedars of Lebanon Hospital in Miami (now Miami University) at the age of 36. The spread of melanoma to his lungs and brain caused his death. His last words to his son Ziggy were "Money can't buy life". Marley received a state funeral in Jamaica on 21 May 1981, which combined elements of the Ethiopian Orthodox Church and the Rastafarian tradition. He was buried in a chapel near

his hometown with his red guitar Gibson Les Paul (some say it was a Fender Stratocaster). On May 21, 1981, Jamaican Prime Minister Edward Seaga praised Marley by declaring: "His voice was an omnipresent cry in our electronic world. His angular features, majestic looks and dance have shaped a brilliant engraving on the landscape of our memories. Bob Marley was never seen. It was an experience that left an indelible mark at every meeting. Such a man cannot be erased from the spirits. It is part of the nation's collective consciousness." Bob Marley introduced the world to reggae, a rich blues derivative that has greatly influenced Western popular music. His music has reached all audiences, transcending genres, as evidenced by a wide cult, still expanding worldwide at the end of the twentieth century. Bob's dimension is much wider than that of the simple singer who can produce popular hits like *Is This Love* or *Could You Be Loved*. Originally expressing the affirmation of dignity and the valorization of a black identity (although he is rather clear mestizo) for his people trampled upon by centuries of slavery (*Slave Driver*, *Redemption Song*), colonialism (*Music Lesson*, *Crazy Baldhead*) and economic oppression (*Revolution*), he embodies with the Rastafarian movement (*Positive Vibration*, *War I*).

A remarkable lyricist capable of naturally appropriating popular language formulas, not hesitating to tackle the most universal themes, Bob Marley remains first and foremost a symbol of emancipation and freedom. It has also become one of the universal symbols of contestation (*Soul Rebel*) and even of self-defence (*I Shot the Sheriff*). Its message is primarily of a spiritual and cultural nature, with an incentive to consume hemp (*Kaya*, *Easy Skanking*), which is part of the Rastafari culture. He denounced the negation of the black person, the falsification of African and African-American cultures by the power and religions of the West, the work of historians in the pay of these regimes (*Zion Train*, *Music Lesson*). Through the Rastaman Jah (*Forever Loving Jah*, *Rastaman Chant*) movement, Bob Marley opened a path that is not limited to colonial and post-colonial protest. He wished to show humanity the falsification of the history of black peoples. It also has an approach to the Bible that has been essentially

unpublished until then, and is increasingly widely studied and taken up since then. Marley's rastafarian theological approach, relayed by his fame, is the subject of a number of hagiographical reflections, which do not dwell on his final conversion to the Ethiopian Tewahedo Orthodox Church. Bob Marley recognized eleven children from seven different relationships, including his wife Rita's five, although two of them were not his children. He did not recognize his first daughter Imani Carole, born on 22 May 1963 to Cheryl Murray, but adopted Sharon after her marriage to Rita in 1966. Most of them have embarked on a musical career, and with success for Ky-Mani Marley, Damian Marley, Ziggy Marley, Julian Marley and Stephen Marley among others. Rohan Marley was a professional American football player and, one time, companion of the Brazilian model Isabeli Fontana. Sharon Marley, born on 8 October 1964 from a previous relationship with Rita; Cedella Marley, born on 23 August 1967, with Rita; David "Ziggy", born on 17 October 1968, with Rita; Stephen, born on 20 April 1972, with Rita; Robert "Robbie", born on 16 May 1972; Rohan, born on 19 May 1972, with Janet Hunt; Karen, born in 1973; Stephanie, born on 17 August 1974; Julian, born on 4 June 1975, with Lucy Pounder; Ky-Mani, born on 26 February 1976, with Anita Belnavis; Damian "Junior Gong", born on 21 July 1978, with Cindy Breakspeare.

The Wailers

The Wailers is a Jamaican band founded in 1963 by Nesta Robert Marley (later known as Bob Marley), Neville Livingston (later known as Bunny Wailer) and Winston Hubert McIntosh (later known as Peter Tosh). Nesta Marley and Neville Livingston have been neighbours and friends for a long time when they met Winston McIntosh in 1963. They debuted together under producer Joe Higgs and called themselves "The Teenagers", then "The Wailing Rude Boys". When they finally became "The Wailing Wailers", they now have five members, after Franklin "Junior" Braithwaite (13 years old) and Ermine "Cherry" Green. Nesta is now known as Bob (his middle name being Robert) and Winston takes as his nickname Peter Tosh. In the early summer of 1964, they landed an audition at Brentford Road, where Clement "Coxsone" Dodd had just installed his new studio, which he named Studio One. Without Ermine Green, who had left the band two weeks before, they managed to seduce Coxsone, who agreed to produce them on condition that they shortened their name to "The Wailers". After the arrival of a new recruit, Beverley Kelso, they recorded their first song, Simmer Down. The record was a success and led the sales in Jamaica for two months, during which they recorded about thirty songs with Studio One backing band The Skatalites, until the end of August, when "Junior" left Jamaica. In his last session, "Junior" sang It Hurts To Be Alone, which was their second hit. Now four, the Wailers continue to record and achieve a third success with Lonesome Feeling. They meet the Soulettes, with whom they begin a long collaboration. Neville calls herself Bunny. After the departure of Beverley Kelso in May 1965, the three boys hardened their image. They become rudies and frequent gunmen. They wear tight suits, polka dot collars and Clarke's shoes. Bob gets nicknamed Tuff Gong. Two successive hits mark this period, Rude Boy and I'm Still Waiting. Bob married Alphonso Anderson, the Soulettes singer, on February 10, 1966. The next day, he left to meet his mother in Wilmington, Delaware. During Bob's eight months in the United States, Constantine "Vision" Walker, Rita's cousin and Soulettes member, replaces him in the Wailers,

which are once again successful with The Toughest. The ska becomes rocksteady. The Wailers are increasingly interested in the Rastafarian movement. At the same time, their relations with Coxsone are less and less good. When Bob returned to Jamaica in October 1966, the Wailers left Studio One, created their shop, the Record Shack, and founded their own label, Wail' N Soul' M. They produced their first song, Bend Down Low, which became a hit. They become "Bob Marley and The Wailers." But their records are selling less and less well, despite another success with Stir It Up. In July 1967, Bunny was sentenced to one year's imprisonment for possession of cannabis. Peter changes his name to Tosh. For a few months, the band split up. But in January 1968, Peter and Bob can no longer wait for Bunny's release. They're recruiting Rita and recording again. But the success is not there and it's the end of Wail' N Soul' M. In May 1968, the Wailers found a new producer in the person of Danny Sims, who promised them an album that would never come. He is still the first to release their singles abroad, but the success is still not coming. In July, Bunny gets out of jail. The rocksteady became reggae. In the fall, the Wailers leave Sims and Bob leaves for Delaware again.

When he returned in January 1969, the Wailers tried again to self-produce and then turned to various producers (including Dutch producer Ted Pouders), but these collaborations hardly lasted long. Rita leaves the band to reform the Soulettes. In May 1970, Leslie Kong agreed to produce the band, which once again became "The Wailers", using the studio musicians "Beverley's All-Stars" (Lloyd Parkes, Jackie Jackson, Paul Douglas, Gladstone "Gladdie" Anderson, Winston Wright, Rad Bryan, Lynn Taitt, and Hux Brown)¹. The songs still don't work and the band is fired less than a month later. In August 1971, Leslie Kong took advantage of the success of Trench Town Rock to produce an anachronistic album containing ten of these songs, which he named The Best of the Wailers. After leaving Kong, the Wailers created a new label, Tuff Gong, on which they published a few tracks. In August 1970, they met Lee Perry, who became their producer, and abandoned Tuff Gong for his label Upsetter. Together, the Wailers (who once again became "Bob Marley and The Wailers") and their

producer will create a new sound, producing more than forty songs, including My Cup, Small Axe, and Duppy Conqueror. The albums Soul Rebels and Soul Revolution Part II will be based on this collaboration. But in March 1971, the band left Perry, taking with them the bassist and drummer of his band The Upsetters, Aston and Carlton Barrett, and Bob left for Sweden, where he went to work with Johnny Nash on the soundtrack of the film Vill så gärna tro. On Bob's return in July 1971, the Wailers resurrected Tuff Gong and recorded new tracks including Trench Town Rock, which remained the island's top seller for five months. The long-awaited success finally arrives and allows them to buy a new shop and be able to work freely. After a short break from November 1971 to May 1972, Bob returned to Johnny Nash in Sweden and then to London, where he recorded a few solo songs for Danny Sims, the band won a contract with Chris Blackwell, boss of Island Records, to produce an album. He becomes "The Wailers" again and immediately gets to work. The album Catch A Fire was recorded in October 1972 and released in December. In April 1973, they already recorded Burnin'. A long and arduous tour followed, leading the Wailers to England and the United States, during which Bunny finally left the band (in June 1973). He was replaced by Joe Higgs, but in November, once the tour was over, Peter announced that he was leaving too. It's the end of the Wailers. The name Wailers will henceforth only concern the musicians who will accompany Bob Marley throughout his solo career.

Universal Message

A gifted musician and promoter of the Rasta movement created by Leonard Percival Howell, this rebel who carried Africa in him continues to emulate everywhere in the world. With a message that speaks to the excluded of contemporary Babylon. Bob Marley, who died on 11 May 1981, was a popular singer whose fame had spread beyond the borders of his native Jamaica to the rest of the world. His universal message spoke to all the oppressed, the rightless, the neglected, from the Bronx to Soweto. Like many Caribbean and African-American people, the question of identity, the search for roots and emancipation were at the heart of his preoccupations, exacerbated by the violent history of Jamaica. This Caribbean island, where Robert Nesta Marley was born to a white father and a black mother, exists because slaves imported from Africa fertilized it with sweat and blood. Most of them came from the Ashanti people, in what is now Ghana, they were hard to tame and had no fear when the master marked them with a red iron. Their willingness to return one day to the land of their ancestors never disappeared, browning being only a means of regaining freedom before the great return. A dream that the abolition of slavery has not diminished. As he grows up, Bob Marley hears about this story. He also heard about his compatriot Marcus Garvey, founder of the Universal Negro Improvement Association (UNIA) in 1914. Died in 1940, Garvey advocated the return of blacks to Africa, convinced that "no security, no success will come to the black man as long as he will be a minority in the particular community where he could become industrially and commercially strong. Garvey died without having set foot on the continent, but he remains nevertheless one of the precursors of pan-Africanism and black consciousness. In the young Marley's mind, things are clear: Africa represents Zion, the promised land, while the oppressive Western world is none other than biblical Babylon. The return to Ethiopia Also fed by the fervour of the churches that swarm in Jamaica and qualify themselves as Ethiopian to assert their africanity, Bob Marley finds his God in ras Tafari Makonnen, become Haile

Selassie I, emperor of Ethiopia, and adheres to Rastafarianism. Sensitive to the discourse on the return to Africa, the negus granted lands to the blacks of the world so that they could participate in the reconstruction of his country. It'll be in Shashemene, 250 km south of Addis Ababa. The first arrivals are Jamaicans. Bob Marley was not lucky enough to see his idol when the negus visited Jamaica in 1966: he was in the United States. He'll never meet him. In 1968, he recorded his first album of the rastafarian era: Selassie Is the Chapel. In the 1970s, the singer's commitment to Africa increased. Barely a decade after independence, coups d' état have multiplied on the continent, individual freedoms have receded and single parties have triumphed. Does Marley know about this? Probably, I guess. In 1974, he was not one of the artists who came from the Americas to perform in Kinshasa outside of the Ali-Foreman boxing match. And when the negus is deposited in Addis Ababa, then dies in 1975, Marley composes "Jah Live" to honour his memory. We find this theme of the return to Africa in "Rastaman Chant" and in the album Exodus. It was during his first trip to Africa that he wrote one of his most famous songs, "Zimbabwe". The Year 1978 is important in many ways. It was marked by the release of "Africa Unite", a song with which Marley expressed her desire to see the continent unite and affirmed her support for freedom fighters. He also states that, if his music is addressed to all humanity, his heart beats for Africa. At UN headquarters in New York, he was awarded the Peace Medal "by 500 million Africans". In the song "War", he even sings the text of a speech given by Hailé Sélassié I at the UN in 1963.

But perhaps the most moving of all is his first trip to Africa. In November 1978, he visited Ethiopia in Shashemene. Even if he spends only four days there, he discovers African soil and finds the Jamaicans who had settled there. He did not give any concerts there, but it was there that he wrote one of his most famous songs, "Zimbabwe", dedicated to guerrillas fighting the racist regime of Ian Smith in Southern Rhodesia. In October 1979, Marley took part in a concert at Harvard where the proceeds of \$250,000 were donated to the Amandla organization for the financing of freedom fighters in Africa.

Two years later, he was invited to Libreville by Pascaline Bongo, the daughter of the President of Gabon, to celebrate his father's birthday. The concert he gave was reserved for dignitaries... But in April 1980, Marley was in Harare, Zimbabwe, where the African nationalists were about to proclaim independence. At his own expense, he gave two unique public concerts in Africa on April 18 and 19. If on the first day things go wrong at the Rufaro stadium because of the exclusion of the people, the next day tens of thousands of Zimbabweans come to vibrate with the one whose song "Zimbabwe" has become the anthem of their liberation army. In November 1980, a few months before his death, Bob Marley was baptized at the Ethiopian Orthodox Church in New York under the name Berthane Sélassié. Ultimate tribute and loyalty to Africa. It is no coincidence that on 6 February 2005, 300,000 people attended a megaconcert on Meskel Square, Addis Ababa's largest square, on the occasion of the 60th anniversary of his birth.

Essential

Burnin' (19 October 1973)

The last album before his solo career. In 2003, he was ranked 319th in the Rolling Stone magazine's list of 500 best albums.

Natty Dread (October 25,1974)

Bob Marley's first album and solo debut album, including the famous song "No Woman No Cry".

Rastaman Vibration (30 April 1976)

The most sold during his lifetime, which propels Bob Marley & The Wailers into the American Top 10 for four weeks.

Exodus (3 June 1977)

The best-known, with 700,000 copies sold worldwide. In 1999, he was voted best album of the 20th century by Time magazine.

Babylon by Bus (November 10,1978)

Live album recorded at the Pavillon de Paris, Porte de Pantin.

Survival (October 2,1979)

Bob Marley's most committed, containing the famous song "Zimbabwe."

Uprising (10 June 1980)

Album which made excellent sales thanks to the success of the single "Could You Be Loved".

Legend (May 8,1984)

A compilation of Bob Marley & The Wailers, it is the best-selling reggae record of all time, with 25 million copies sold in the United States and 2.8 million in the United Kingdom. In "Exodus! The story of the return of Rastafarians to Ethiopia", historian Giulia Bonacci tells the story of the return of Rastafarians from all over the world to this Ethiopian city,"their home". Anyone who visits Ethiopia is obliged, if curious, to travel to Shashemene, some 250 km south of the capital, Addis Ababa. Since 1950, successive waves of Rastafarians have settled there, following the return to Africa, the battle horse of the African-American and Caribbean founding fathers of pan-Africanism. The first to answer the call were the Jamaicans. Today, the geographical origin has changed considerably. To the Jamaicans were

added other groups from all over the Caribbean (Trinidad and Tobago, St. Kitts, Barbados, Barbados, Montserrat, Dominica, Bermuda, Martinique, Guadeloupe...), but also from the United States, Great Britain, Canada, Congo, Côte d' Ivoire... It is the story of this return of the Rastafarians to Ethiopia that Gi It goes back to the sources of this need for return, tackles the different manifestations of black nationalism and pan-Africanism through their main animators, as well as the relations between Haile Selassie and the Jamaicans. It also shows the different stages of Shashemene's evolution since the 1950s. In this fascinating book, we learn that those who have returned to Ethiopian, and therefore African, soil, see their gesture as a simple "repatriation", a fair return home after an involuntary absence. The author has done a remarkable job of documenting and gathering information in Europe, the United States, Jamaica, Africa... At the end of the day, there is a great mastery of the subject and the desire to share a magnificent experience. 4C Zone, in the south of Abidjan. While the city is struggling to recover from the clashes of the last few days, Parker Place, the temple of reggae, has reopened its doors. In this dark den, where there is a thick cloud of smoke, the air conditioning hardly refreshes the atmosphere. Students, workers or company executives, wearing branded shirts such as T-shirts decorated with cannabis leaves, come to commune every night to the rhythm of reggae.

Sometimes with his fist up, often with his eyes half closed, this heterogeneous crowd fervently takes up the choruses of the songs. Until the end of the night, the official band, the Wisemen, performs the most famous songs of the great reggae stars. Of course the legendary Bob Marley, U-Roy, IJahman... but also Alpha Blondy and Lucky Dube, two African precursors of the genre invented in the Caribbean. Although it took a long time to make its mark in French-speaking Africa, this mix of ska, calypso and soul, born in Jamaica, quickly adapted to the desire for freedom of the continent's peoples. Bob Marley, the world icon of this music, a charismatic character who disappeared in the youthful spirit of youth, advocated in his songs the African unity, the return to the roots and the land of origin, Africa."

oppressor. South Africa's Lucky Dube (assassinated in 2007) was already censored in his own country when his second reggae album, *Slave* (1987), was released, which made him known outside his own country. A reputation that the language barrier does not prevent." Up with Hope ", " Different Colors ", " Prisoner "... each of his songs denounces apartheid and makes him an icon in the struggle against the regime. Since then, African reggae has been enriched by the sound of the cora, balafon or sanza. He speaks in all languages: Wolof, Mooré, Swahili, Arabic..."Today this reggae is heard in China, in the United States, everywhere in the world," excites Tiken Jah Fakoly. This shows that the most important thing is above all the message: peace and unity." A discourse so universal that it has been emulated even in countries where culture is at odds with that of former African slaves in Jamaica.

In Japan, Han-Kun gives in reggae/ragga. The Moroccan Momo Cat, based in Finland, lets himself go to Arabic vocal flights. Jah Division, in Russia, gives reggae roots, just like the Chinese band Long Shen Dao... Sign of its richness and openness, reggae has evolved into a multitude of styles and genres. In Africa too, where the next generation, talented, creative, enthusiastic, is constantly innovating. A new generation of gifted reggaemen is gradually emerging. Élie Kamano and Abdoul Jaabar in Guinea, Dread Maxim, Black African Positive in Senegal, Kajeem and Fadal Dey in Côte d' Ivoire, Jah Verity in Burkina Faso, Ras Dumisani in South Africa... Like their precursors, they denounce inequalities in the system, corruption, deprivation of freedoms..." It's as if things hadn't changed by an inch, as Marley had already seen everything and said everything thirty years ago,"says Guinean reggaeman Abdoul Jaabar. And our role is to denounce all these shortcomings until things change." Don't give up the fight against Babylon, so to speak.

Counter-Power

Denunciation and rhythms removed, the cocktail ends up paying off. Benino-Burkinabe Jah Verity hosted the first games of Tiken Jah Fakoly during his last tour. For his latest album, *Rasta Government* (released on May 13th), Guinean Takana Zion offered himself the

luxury of a recording in Kingston, Jamaica, welcoming on his album a distinguished guest, the king of dance hall Capleton. Artists want to counter-power each other and want to participate in the progress of their country. Unfortunately for these young people, they are emerging at a time when the music industry is experiencing a severe crisis aggravated by the development of piracy,"says Tiken Jah Fakoly. To live, they sometimes have to combine work and small concerts." Which doesn't always seem to be a problem for them." I'm not complaining,"says Verity. So far, I've been able to make ends meet. And thanks to God, I do the thing I love most in the world: reggae. In April 1966, the emperor of Ethiopia, Haile Selassie I arrived in Jamaica. The government at the time hoped that this practising Orthodox Christian would disavow the thousands of rastas who considered him a living god and challenged the established order. Welcomed by a huge crowd, guided by the Rasta Mortimer "Kumi" Planno, the "conquering lion of the tribe of Judah" is content to defend the liberation of the Jamaican people, then more important than the return to Africa. Even if, as early as 1948, he had granted the members of the movement some 2 km² of his land in Shashemene, not far from Awassa, in the south of the country. When, in 1976, Bob Marley's song "War", directly inspired by a speech by the emperor at the United Nations, was released on the album Rastaman Vibration, Hailé Sélassié would not be able to listen to it. Overthrown during the coup d' état led by the Derg military, he died on 27 August 1975. The son of ras Makonnen - the great architect of Adoua's 1896 victory over the Italian troops - was born in 1892 as Tafari Makonnen in Ejersa Goro, Harar. Entrusted at the age of 14, at the death of his father, to the care of the emperor Menelik II, he was crowned in November 1930 under the name of Haile Selassie I. Continuing the work of modernizing his country, he is best known in the West for his intervention in the Society of Nations at the time of the Italian invasion. Exiled to the United Kingdom in 1936, he regained his throne in 1941. In 1963, Addis Ababa hosted the headquarters of the Organization of African Unity (OAU) in Addis Ababa. Over the years, his politics became more and more conservative. Admired abroad, he

The defendant is his uncle. He refused to cooperate with the colonial justice system and fled in 1916 to Panamá, where the canal opened two years earlier. He frequented the world of sailors, before embarking on board a ship of the United Fruit Company, a company specializing in exotic fruits and which is at the origin of the expression "banana republic". Hélène Lee, who seeks to demonstrate that Rasta thought is "the first alterglobalist thought", describes Howell's contacts with wild capitalism and the world over which he reigns, later described as "Babylon". After serving as an assistant cook on a US Army ship, Howell landed in New York in the early 1920s. Or rather, in Harlem, "Mecca of the New Negro". He vibrates with the speeches of his compatriot Marcus Garvey, who preaches for the union of blacks around the world and their return to Africa. In 1929, times were tough. Arrested for possession, Howell spends 12 months in Sing Sing prison. Back in Jamaica, he began preaching after the coronation of ras Tafari Makonnen, who in November 1930 became the emperor Haile Selassie I, king of the kings of Ethiopia, lord of the lords, conquering lion of the tribe of Judah, light of the world, chosen by God. Howell sees it as the fulfillment of a prediction attributed to Reverend James Morris Webb, who wrote in 1924: "Look to Africa, where a black king will be crowned, for the day of deliverance is at hand."

Sedition

In Jamaica in 1934, to recognize the authority of an emperor is to deny that of George V, the King of England. The sedition trial Howell faces marks the birth of the Rasta movement by promoting a wide media coverage of his ideas. They borrow a lot from Hinduism, which is very present on the island." Western thought, based on calculation, division, analysis, fragmented the world. Indian thought, on the other hand, works in cycles and does not oppose the divine and the human," explains Hélène Lee. Ganja is only the most visible borrowing of the Rasta movement from the Indian religion. An activist of the black cause, inspired by Gandhi, Howell stands out from Marcus Garvey's ideas. While the latter does not attack global financial Babylon and wants blacks to gain economic power as well, "Howell

questions the system itself, which does not do workers justice," says Hélène Lee.

Allied to fortunes of the country, but unceasingly hunted down, the Gong created the Rasta community of Pinnacle in 1940, where one lives in harmony with nature... and thanks to the trade of marijuana. The government in power - even if many parties are financed by grass - cannot tolerate the Outrecuidance of a society that obeys its rules. As a Jamaican proverb says, "When the horse has passed through the gate, we can no longer catch it"... Subject to the violence of police raids, Pinnacle, where up to 3,000 people will live, will be dismantled in the early 1950s. The rastas will spread elsewhere, to the farthest corners of the world. A dogmatic leader, Leonard Percival Howell, who is not looking for obedient followers and offers more of a lifestyle than a ready-made lifestyle, will live long, fearful and hated by local politicians until his last days at the Sheraton Hotel in Kingston. If Hélène Lee is partly at odds with the historical period from the 1960s to the 1980s, and if she does not deepen much of the religious notions defended by Howell, Le Premier Rasta has the undeniable merit of promoting non-conformist thinking. A thought that, according to Lee, is still put under the bushel today: "The idea that another world is possible, and that we can refuse a harmful system in which nothing can be achieved, is a dangerous thought. That's why we hid it from people, that's why this film dislikes it! ». Don't give up the fight!

Free men

He is almost as well known as the Che or Christ, with whom he shares certain prophetic, rebellious and definitely close to "those who suffer". He is the most famous reggae singer of all time and was successful during his lifetime, selling over 200 million records. Long before globalization was thought, analyzed or contested, Bob Marley was one of the first artists to evoke the "displacement of peoples and materials", the oppression of a unique system he calls "Babylon" and the need for a return to the Promised Land. Born out of an illegitimate union between a fifty-year-old white captain and a young black minor, Bob Marley embodied from birth a historical and social confrontation that was still difficult to address in his native Jamaica: the encounter between Africa, the weight of slavery and colonial domination." With a Bob Marley T-shirt, you can enter any chic neighborhood or ghetto in the world," said Manu Chao, referring to the icon Marley. If the pope of reggae, the first superstar from the Third World, has kept such an aura beyond social barriers, it's because his songs have managed to impose an innovative philosophy, injecting a bit of sacredness into the secular rock world and a dose of pan-Africanism and politics into entertainment. More than half a century after his death at the age of 36, on May 11, 1981, the musical power of his songs means that they are still played, remixed, reworked and translated every day around the world. Among proverbs, prophecies, confessions and analyses, his view of the world still holds a certain acuity... perhaps because the lines of this humanist drew gladly from the Holy Bible that he read every day, as well as from the popular wisdom that he cultivated in the suburb of Trenchtown that saw him grow up. Built in 1951 after a cyclone, this area of Kingston remains the scene of armed clashes, but it is also a cultural melting pot, a breeding ground for musicians and rastas. Marley met his future colleagues Bunny Livingston Wailer, Peter Tosh, and his first musical mentor Joe Higgs. From then on, he will almost infinitely fine-tune the hundreds of songs that will make his success years later, notably after meeting Chris Blackwell, a producer, who decides to "sell" Bob Marley and the Wailers to the

whole world as the first black rock band. Among the lesser-known influences that have also shaped Marley's career and work are Johnny Nash, an American pop singer who "discovered" Bob Marley in Kingston in 1968 during a grounation (a religious Rasta gathering) and immediately signed him on his label, JAD Records, and then shipped him to Sweden and England. Without ever denying the inspiration of Marcus Garvey, a Jamaican thinker and pioneer of pan-Africanism, nor his devotion to the Emperor Hailé Selassié (Ras Tafari) considered as a living God by the rastas, the legendary Rastaman ended up conquering the stages of the whole world, from Japan to New Zealand, passing through Africa and America, where he was able to conquer the stages of the entire world, from Japan to New Zealand. Two months after this concert, he received the Peace Medal at the UN. And when Rhodesia became Zimbabwe in April 1980, he was Robert Mugabe's star guest in Harare. He spent \$250,000 to bring lights, sound systems and a stage to a nation that hadn't seen a concert in over 20 years. Between Bible and political analysis, could Africa become the Promised Land that Bob Marley dreamed of when he sang Exodus?

Can an article title that condenses the words "on his deathbed", "CIA" and "Bob Marley" really be taken seriously? The question should have been asked for the thousands of Internet users who, from Poland to the United States and Brazil, shared an article claiming that the icon of the Rasta movement was the victim of a conspiracy by the CIA. The rumour was launched on November 30 by the Your News Wire website, known for spreading misleading articles and false information. This site has made a speciality of inventing the "death-bed confessions" of various government agencies - like those of a supposed CIA agent who confessed to the responsibility of his agency in the collapse of the twin towers of the World Trade Center in New York - or of a hypothetical MI5 agent who confessed, also on his deathbed, to having killed the princess. According to the story of the fallacious assassination, Mr. Oxley, a CIA agent in his state, allegedly used a press card to gain access to Bob Marley by posing as a New York Times photographer." I gave him a pair of Converse All Stars. Size 10. When he tried the right shoe, he shouted, "Ow!" That's what it was. His life ended there. The nail in the shoe was impregnated with the virus and carcinogenic bacteria. If this goes through your skin, it's because you're done, it was goodbye life for Bob. There were a number of murders of counter-cultural personalities in the United States in the late 1960s and early 1970s. When Bob Marley's time came, we thought subtlety was on the agenda. No more bullets and speckled brains." Shocked and disappointed by this rumour, many Internet users have rebelled against the alleged murder of Bob Marley by the CIA. However, it is easy to show that this rumour is anything but true. The article is accompanied by a photograph of a man lying on a hospital bed, connected to medical devices by tubes. But the man in this picture is by no means an "ex-CIA agent", let alone the murderer of Get up's interpreter, Stand up. An image search tells us that this photograph was taken by the Polish photographer Katarzyna Bia? asiewicz from a bank of images. The reasons for Bob Marley's death are known - and have nothing to do with a virus-impregnated

nail, the CIA or any pair of Converse. The singer's biography tells us that in July 1977, Bob Marley discovers a malignant melanoma under one of his fingernails. Declining the advice of his doctors - who recommended that he amputate the toe in question - in the name of his religious convictions, the singer went on to perform concerts and tours as his cancer spread. He died four years later, at the age of thirty-six.

Unknown lands

Bob Marley loved music, women and football. In that order, the opposite of George Best. Although the Jamaican star never stopped proving her love of football to the point where she ended up playing a famous game against FC Nantes, her inclinations sometimes led her to unknown lands. But not so surprising after all. Or how the man who made the whole world love reggae fell in love with Tottenham and his Argentinean players. December 3, 1976, Kingston, a crucial date for reggae. As they prepare for the big free outdoor concert Smile Jamaica, which is supposed to reconcile a country of fire and blood, Bob Marley and his musicians are being shot dead, probably by men of the pro-American JLP (Jamaican Labour Party). Bob Marley has already achieved international stature. But at home, in Jamaica, the civil war - which does not say its name between pro and anti-CIA - ravaged the ghettos of Trenchtown or Tivoli Garden and directly threatened him. At the beginning of January 1977, he reluctantly decided to go into exile in London, a city he knew well. There have already been several tours and concerts, notably in 1972 at the invitation of the American singer Johnny Nash, the first interpreter of the I can see clearly now, later taken up again by Jimmy Cliff. Brown "or Small axis, under Lee Perry's leg, became anthems of skinhead reggae. It is also and above all the explosion of punk, whose figures are major consumers of I-tal vapours, a revolution to which his friend Don Letts will initiate him and from which the title Punky Reggae Party will come out. He lived on the side of Chelsea Once he arrived on the spot, if it is first of all for the Rasta the opportunity to cross the path of the Ethiopian royal family in exile after the coup d' état of Mengistu, Bob Marley, although residing on the side of Chelsea with his wife Rita, on Oakley Street, frequently visits the grounds of Battersea Park, where he fights a quarrels with his wife Rita, on Oakley Street. His playmates were then members of the band or other artists, including Eddy Grant, the local reggae star (who would have been a big fan of PartizanBelgrade for the short story)." Basically, Bob Marley was an avid football fan. As true as he played guitar, sang and

consumed ganja on a daily basis, he played football every day, at home in Kingston and on tour. Bob Marley had two passions in life: music and football. Alexandre Grondeau, author of *Reggae Ambassadors: The Legend of Reggae (the Moon on the Roof)*, explains: "He saw Reggae as an art that could make people free. So it was only natural for him to be involved with footballers wherever he went. Alan "Skill" Cole, Jamaican attacking midfielder Alan "Skill" Cole, presented by some experts as the island's best player, is the one Bob was closest to. He became his personal trainer at the same time as he became his confidant and one of his best friends." Another unexpected event will allow him to take on a little more of this exile far from his island. In the wake of the 1978 World Cup, Tottenham, in the midst of a rebirth led by Keith Burkinshaw, decided to recruit two Argentinians, Ricardo Villa and especially Osvaldo Ardiles, from Club Atlético Huracán. However, the Rastao has always claimed his admiration for the latter, a affection that shows how much football is an art for the singer, before being a matter of nationality, which is usually only sworn by Brazilian football. While on the "Kaya Tour" in 1978, Rob Partridge, the press secretary of his label Island Records, knowing his affection for the "Ossie" Ardiles, immediately gave Bob Marley a Tottenham jersey. It's quite natural that the author of "Concrete Jungle" is committed to the club," continues Alexis Grondeau.

The days were not too dirty in any case on the British pitch, where the teams reigned supreme over European football, even though Glenn Hoddle's team-mates had to make do with the UEFA Cup in 1984. It is worth noting that the club, unlike the other London sides, already has a few "colourful" supporters in the stands. And who knows, this Magen David omnipresent in the bays of White Hart Lane should not displease the one who saw in the black people the worthy heir of the tribes of Israel and the queen of Sabbath. Legend has it that football will also reveal its cancer after a toe injury in May 1977 at Suffren Stadium, across the street from the Hilton Hotel in Paris. Continuing his exhausting tours and without taking care of himself by religious conviction, he died on May 11, 1981. The disappearance of the most

famous and discreet fan of the Spurs.

Bands of Bob Marley.

Recorded during a European tour of Bob Marley and The Wailers in the late 1970s, the tapes were found in a basement in London. After forty years spent in a damp cellar in London, England, thirteen tapes of Bob Marley's recordings have been found and restored. According to the specialized Vinyl Factory site, ten of them are now in good condition, two were totally virgin and the last one too damaged to aspire to a second life. The thirteen reels were found in the basement of a hotel in which Bob Marley and his musicians slept, in London, then on a European tour. According to Vinyl Factory, they would have been recorded at the request of the band, via a device borrowed from the Rolling Stones themselves.

Recordings of Bob Marley's live performances in Paris On these surviving tapes feature live broadcasts of the Jamaican artist's concerts with his band The Wailers. Among them were three performances in London, the first at the Lyceum Theatre in 1975, a second at the Hammersmith Odeon in 1976, and a final performance at the legendary Rainbow Theatre in 1977. There is also a recording of the 1978 concert at the Baltard Pavilion in the Paris suburbs, and the fate of these bands remains uncertain. Maybe they will be auctioned off, handed over to Marley's heirs... Unless they end up in a museum.

February 6, 2017: Bob Marley would be 72 years old.

Born February 6, 1945, Bob Marley is the first ambassador and inventor of modern reggae, a close and rich derivative of rhythm & blues, American soul and Jamaican black music. As the undisputed king of this major musical movement stemming from Kingston's black and poor ghettos, Bob Marley never ceased to bring to light the struggles of his people, the hopes and sufferings, the love, the aspirations for freedom and equality of the children of Jamaica and Africa. Bob Marley has composed mythical sounds with a skinned, slightly veiled voice that crosses generations, social barriers and borders, music lovers or not, even the most resistant to rastas sounds. Bob Marley has made reggae known and loved all over the world. Bewitching, sweet, but militant music, too. He became the icon and spokesman for the underprivileged, whose flag had to be raised with a soft but rebellious cry against poverty and oppression. He will make reggae his peaceful weapon, a universal language, which will mix with others later on. The dub and ragga come directly from it. Hip hop and rap get some of their origins from it." The undisputed king of reggae, this Afro-Caribbean musical genre born in Jamaica and which he spread to all five continents during his career, Bob Marley became the first planetary musical star from the Third World. His work bears witness to his qualities as a man of peace and justice, a defender of the oppressed, an anti-colonialist herald and more particularly of the black continent. A fervent rastafari, that is to say, a follower of the Christian current who considers the late Ethiopian emperor Haile Selassie as the new Messiah, he wore dreadlocks and religiously smoked ganja. (extract from an article in The Independent, January 2005) Bob Marley (Robert Nesta Marley) was born on February 6, 1945 in Nine Miles, a hamlet near Sainte Anne, Jamaica. His father (Norval Sinclair Marley) was an officer in the English Navy and his mother (Cedella Ciddy Malcom) was a Jamaican living in Rhoden Hall. He knew his father very little. As a teenager, he moved with his

mother to Trench Town (west of Kingston) with his mother. He began performing there in 1959. Built in 1951 after a cyclone, this area of Kingston was the scene of armed clashes, but it was also a cultural melting pot, a hive for musicians and Rastas. Marley, who lives in poverty, met his future colleagues Bunny Livingston Wailer, Peter Tosh, and his first musical mentor Joe Higgs. From then on, he will almost infinitely fine-tune the hundreds of songs that will make his success many years later, notably after his meeting with producer Chris Blackwell, a Jamaican, owner of the label Island Records in London, absolutely determined to "sell" Bob Marley and the Wailers in the USA as the first black rock band. *Catch a Fire* and then *Burnin'* were released at Island under the name of the Wailers in April and October 1973. Among the lesser-known influences that have also shaped Marley's career and work are Johnny Nash, an American pop singer who "discovered" Bob Marley in Kingston in 1968 during a grounation (a religious Rasta gathering) and immediately signed him on his label, JAD Records, before embarking him in Sweden and England. He was initially despised by rock fans. But from Ska to Rocksteady, the legendary rastaman has conquered the stages of the world. *The Live!* recorded on 18 July 1975 in London, contains his first international success: *No Woman No Cry*, in which he consoles a woman affected by ghetto violence. *Rastaman Vibration*, in 1976, was Bob Marley's best-selling record of his lifetime, and his first American hit. Born of an "illegitimate" union between a fifty-year-old white captain and a young black girl, Bob Marley embodied a historical and social confrontation that was still difficult to address in his native Jamaica: the encounter between Africa, the weight of slavery and colonial domination. Long before globalization was thought, analyzed or contested, Bob Marley was one of the first artists to evoke the "displacement of peoples and materials", the oppression of a unique system he calls "Babylon".

As before him, Martin Luther King and other equality activists, he became the target of American extreme right-wing movements and on December 3, 1976, he was the victim of an attack at his home by 6 armed men, triggering a shooting. He was shot five times, while his

wife was shot in the head with a gunshot wound to the head, but he was to give his concert two days later and said about his presence: "People who try to make this world bad never take a leave of absence. How could I be?" Still on stage, Marley managed to reconcile two legendary political opponents in Jamaica after eight hours of a cult concert, the One Love Peace Concert, on April 22, 1978, at Kingston Stadium, coinciding with the twelfth anniversary of Hailé Sélassié's official visit to Jamaica. Artists were opposed to the civil war in the country. During this concert, Bob Marley joined hands with Michael Manley and Edward Seaga - two political opponents - in an extraordinary performance of his Jammin' hit. Two months after this concert, he received the Peace Medal at the UN. Without ever denying Marcus Garvey's inspiration (adopted the return of American blacks to Africa), nor his devotion to Emperor Hailé Sélassié (Ras Tafari). Those who have been lucky enough to attend one of his concerts, speak of it as hours of pure magic. Bob Marley died of generalized cancer in Miami on Monday, May 11, 1981. He was 36 years old. He's buried in Nine Miles. This death had an international impact. His funeral was national. The entire Jamaican political class went there. Edward Seaga, patron of the newly elected Prime Minister's JLP (Jamaican Labour Party, right), Michael Manley, leader of the PNP (People National Party, socialist left). The latter received a standing ovation: he had just governed the country from 1972 to 1980, and had received the implicit support of almost all the reggae singers, with Marley in the lead, as well as the Rasta movement, at least at the beginning of his term of office... On the other hand, not a single famous representative of the Rasta movement will attend this funeral. Peter Tosh and Bunny Wailer are absent. For the disciples of the Negus, who believe only in life, death is an illusion. In 1976, Time Magazine wrote: "Bob Marley is the superstar of Jamaica. It rivals the government as a political force." To a question from a journalist about his latest album "Uprising", which asked him what the central theme was, he replied: "Conscience. Raising the level of consciousness.»

Melting walls

London, 1975: on the stage of the Lyceum, in an atmosphere of fire and hallucinatory hysteria, it is the official birth of the Marley phenomenon. Two concerts recorded on disc for the famous "Live", released today in its entirety as a triple album. Christmas 2016. One special edition follows the other. After the James Brown at the Apollo (volume 2) restored in triple album in all its frenetic splendour, it is the turn of another mythical concert to be published in its entirety. This one dates from the summer of 1975 and marks the birth of a planetary star in the humid heat of a London theatre of the West End whose 19th century director is said to have inspired the character of Dracula. Bob Marley's recording at the Lyceum, transformed into dancing, remains for many (including us) one of the greatest records in concert of all time. For its multiple qualities first of all, the rhythmic furnace that would liquefy any walls, the cohesion of the band that boiled Kingston's reggae for the rock audience, the shamanic presence of Marley and her singers, the whirlwind of tubes and hymns they line up. But also for the crazy atmosphere that surrounds the concert, the delirious echoes that it arouses at the time, giving the impression to any teenager, from Paris to Tokyo, that he missed the inevitable. That you have to be in London and nowhere else. The Autechre to David Lynch review, the vinyl selection of the week July 17, the story is on the march. According to the English rock press reports, you can feel it as soon as you approach the hall. The queue extends for several hundred meters ("to the backcountry of Covent Garden"), the police presence is considerable and its emissaries on the nerves. The crowd is 50% black and 200% overwhelmed. Black Londoners don't often have the opportunity to heat up to one of their own music in a room of two thousand people, and whites are increasingly curious about this phenomenon that comes from an island in the Caribbean and sets fire wherever it goes. All mix and rub." What are the whites doing here tonight? Ask for a tough boy from the audience, they weren't here last time!" Bob Marley, who has just

returned from a U. S. tour, is on the cover of Time Out, the concerts are archicomplete, the invitation request is huge." Even Jim Morrison wouldn't have had his own," says a reporter from Sounds. The clamour of an audience on fire Inside, journalists compete with adjectives to describe the heat that keeps rising; it's so hot at 9:23 p. m., when Marley comes on stage, that the roof has been opened - how do you open the roof of a 19th-century theatre?" One has the impression of breathing through a wet blanket," writes the special envoy of a daily newspaper," the parterre looks like a human swamp. The red lamps on the balcony shine with the sparkle of tropical flowers." The audience is on fire, we hear it on the record. Island boss Chris Blackwell, who expertly piloted the marleymania in action, held to the ambiance mikes. The mix makes the most of the crowd's responses, the manifestations of collective or solitary hysteria. "What are the whites doing here tonight? They weren't there last time!" A "rough boy" in the audience From the moment of the introduction, Trenchtown rock, thrown all flames outdoors by an ambient accomplice ("You're going to live an experience like Trenchtown, I tell you, that's where they come from: Bob Marley and The Wailers! "), the first rows answer present." Hit me with the music! and the chronicles embroider on this theme: Marley's music strikes at the plexus, the rhythmic section of brothers Barrett, Aston and Carlton produces a trembling of all the devils, whirring and clapping of bones, the guitar of Al Anderson, defector of a very first version of Aerosmith, who also briefly played with Traffic, shears the little air that remains in the room. Marley's doing his bad boy and prophet show.

Fans are trying to get him strapped in and out of the pit with them." I don't mind," he'll say afterwards," but you have to be careful, these guys are really strong!" The rush is such that he doesn't call back. When the lights come on again, everything's ready to fart. In the room, an appearance It's the birth of a live myth, the consecration of a reputation already well underway since Keith Richards walks around with the mouth of the singer of I shot the sheriff on his T-shirt. The version of No Woman No Cry recorded that night will hit the airwaves of all countries. In the room, rather than a birth, it's like an apparition.

The atmosphere is one of collective hallucination. A journalist from the Melody Maker has only two I Threes (the female vocal trio composed of Marcia Griffiths, Judy Mowatt and Rita Marley, ndlr.) and deduces that the place of the third is left free for the divine spirit that accompanies each rasta. "A curious smell was floating in the foul air without me being able to identify it." The Times Special Envoy The Times Special Envoy sees on the right side of the stage, under the effigies of Marcus Garvey and Haile Selassie, a small group of kneeling people who seem busy playing cards." In any case,"he writes," this is what I could see through a forest of bodies, radiating heat. A curious smell was floating in the foul air without me being able to identify it. It reminded me of the freshly cleaned shirts at the dry cleaner's." This image earned him a few laughs from the other members of the rock press who wanted to let him know that the bewitching scent of dry cleaning was ganja. The consecration after years of hard work "The two thousand people who were there that night were so crazy," recalls Steve Smith, the concert sound engineer,"that they passed the word on to twenty thousand people, who then passed it on to fifty thousand others. They've never seen such a performance before." This time, it's done. Marley's not new here. He has been trying to break into England since the early 1970s and has been going through some difficult times. In 1971, he was creching with his group in a small suburban house and got poked by the police without a dime to pay bail; he was not far from abandoning the game. The last tour before the Lyceum was caught in the snow and ice somewhere in the north of the country. Peter Tosh saw it as a message from Jah, the sign that we had to go back to Jamaica and leave "Babylon" far behind. After the fight that followed, Bunny Wailer and Peter Tosh packed their bags for Kingston and left the band. Marley went on alone, without looking back.

Underestimate

Without them, Bob Marley would never have sounded the same. The band The Wailers, cut out to conquer the world alongside the icon, is largely underestimated. A look back at its importance on the 40th anniversary of the song "No Woman No Cry", reggae is easy to play in many people's heads. All you have to do is to score the setback on keyboards and guitar, to make the same rhythm on drums, and to compose a melodic bass. Almost. What most musicians forget to do is growl. And for that, The Wailers were the aces. First of all, it is necessary to separate The Wailers 1963-1973 period, composed of three singers (Bob Marley, Bunny Wailer and Peter Tosh), and The Wailers post-1973, when Bob Marley takes flight. It is this last one that interests us, since it includes all the musicians of the band, all the instruments, except the mythical frontman. Barrett's brotherhood The groove of the Wailers, the basis of this special sound, has its origin in the understanding between the Barrett brothers. Carlton's on drums, Aston on bass. They left Lee "Scratch" Perry's band, The Upsetters, in March 1971 to join the Wailers, a betrayal that the little red-haired lunatic is still struggling to digest. And for good reason. Their game is unique, especially Carlton's. He doesn't just beat the reggae rhythm simply, but adds a lot of frills, in a very African style, with often deaf sounds. It is the culture of percussion, of nyabinghi (this rastafari music that has rocked Jamaica for several years now) that stands out. He puts them everywhere, especially at the beginning of his career. From this point of view, it's a bit like reggae to what Keith Moon can be to rock: an instinctive drummer, unique, complete and mastered despite the many elements and breaks added to his playing. Aston, his brother, has only to follow. But contrary to the cliché of the reggae bassist, he remains relatively far back, whether in the mix or in the arrangement. It is a real support, a background line essential to the groove, and not a melodic base (except on some tracks such as "Lively Up Yourself" or "I Shot The Sheriff"). And then, he sets up his little special: start the bass line on the first setback or the second beat of the bar and not on the first beat, triggering a suspension that makes the

first note fall down even stronger in the composition. As on "So Much Trouble" (1979), the groove of the two brothers tends to be less audible over the years, when Marley's productions become more international, that the hits follow one another. Transforming reggae Bob Marley wasn't just about reggae and getting it right. He knew how to westernize it, adapt it to a rock audience, and this with the close complicity of his producer Chris Blackwell. When the latter decided to take the Wailers under his wing in 1972, after his foil Jimmy Cliff had given up, he wanted to make this music from Jamaica, which he loved so much, take on more importance. At the head of the Island Records label, he gave 4.000 dollars to the Wailers (it's 1972, there are only three of them, Marley, Tosh and Bunny Wailer) and asked them to come back with an album. In the documentary Classic Album "Catch A Fire", Bunny Wailer recounts: "Chris Blackwell wondered if we were going to come back with an album as planned. He thought we were gonna get out of here with the \$4,000. To prove to him we weren't that kind of guy, we recorded in record time." If the groove of the musicians who surround them is indeed there, you have to add something else to pass a milestone and conquer the Anglo-Saxon market. Chris Blackwell uses guitarist Wayne Perkins of Muscle Shoals, keyboardist John "Rabbit" Bundrick and sound engineer Tony Platt. Together, they add rock elements to the Jamaican reggae scene: scratch solos with wah-wah, larger organ strings.

Bob Marley takes part in the process, as Bundrick recalls: "On the original recordings, Bob and Peter (Tosh) marked time in a very jerky way on the guitar. It was "Tchak-chak, Tchak-chak". I started playing a lot of organ notes, something pretty bluesy, and he said, "No, you're getting too complicated, look." And without paying any attention to what notes he was playing, he started tapping the keys at the same rhythm as the guitar. He used the organ as a percussion, not an organ, he didn't care what it was." After many sessions, the middle ground is born, so is the sound of the Wailers. The album *Catch A Fire* was released a few months later, in December 1972. This is the first reggae album in history, the previous productions being singles, BOs or compilations of singles. And with "Concrete Jungle" on the front line,

he opens with a barley tablecloth, then a clavinet (fashionable in the USA at the time), then an aerial guitar solo. Nothing Jamaican. Quickly, The Wailers designates all the men who aren't named Bob Marley in the band, including Peter Tosh and Bunny Wailer. But to keep this established sound in the studio, you need good musicians. Marley's reggae has become a unique way of playing reggae. Guitarists of The Wailers The guitarist who makes a good part of the guitars on this first album, the one who shapes the Wailers sound, is Alva Lewis. A young Jamaican boy who, like the Barrett brothers, left The Upsetters to join the Marley adventure. Except that his game corresponds only moderately to the new desires of Blackwell and consort. He was quickly ejected from the band, replaced by Junior Marvin (not to be confused with the Jamaican singer Junior Murvin), who was quickly replaced by Al Anderson. American (but of Jamaican origin), he graduated from the famous Berklee College of Music in the same year as Pat Metheny. It's a size. It shows that the Wailers are not, contrary to what has sometimes been said, mere Caribbean countrymen out of their field by chance; in 1975, on December 5th, they release a live album that has become mythical, Live! which contains the version of "No Woman No Cry" that everyone knows. Al Anderson performs the solo there, between wah-wah and blues elements. The guitar is crooked, as for some time on Bob Marley's albums, the game is very American. This song is quite representative of the Wailers' game because it shows a very simple structure, with lots of groove elements. Less than on the first albums, but more than later. It is a significant middle ground for the sound of the band, without really being the archetype. Al Anderson's lack of posterity also remains a year, showing how difficult it is to adapt to the band's sound, and it's Junior Marvin who finally returns to the gallop as Bob Marley's successes gradually become planetary. Then followed the albums Rastaman Vibration and Exodus, the last true representatives of the sound The Wailers, which got lost slightly on Kaya, then more and more on Survival and Uprising. Since then, no one has been able to match them, simply because they were the best in their field at the time, but they have revolutionized the way reggae is played. Some

Jamaicans even perceive it as a betrayal of the root spirit of their music. Critics quickly killed after Bob Marley definitively placed the island on the world map. The real scene vibrated with seventies soulmen from Jamaica, integrating elements of it into his productions, notably on guitars and bass, behind Bob Marley's omnipresent and charismatic figure, difficult to make a place for himself. Peter Tosh and Bunny Wailer having both left the band quickly (1973 and 1974), the egos were killed within the band, perhaps allowing a better cohesion, but also the emergence of an icon around which everything was created. At the expense of notoriety and posterity of the shadow musicians who, however, also placed Jamaica on the map. And even if several drummers manage to replay the drums of this video on their fingertips, they will never have invented it..

The night Bob Marley was shot.

In his colossal novel "A Brief Story of Seven Murders", Marlon James recounts the assault by six men on the reggae king in 1976. A choral narration, up to vertigo, which earned its author the Booker Prize 2015. An ambush in the night. Ambush in the night, it'll be a 1979 song. Three years after the event. For in 1976, in the damp and dusty night of a suburb of Kingston, Jamaica, the drama took place. Beyond the fences that line the park of the house, behind the entrance guarded by armed men, the gunshots slammed.

Bob Marley's home in his native Jamaica was attacked by six men who forced his way through the gate. There have been deaths. The singer and his wife Rita were hit, with no major injuries. Two days later, Bob Marley, or "Jah" (God), the reggae king, took over the concert he had promised to the Jamaicans at the invitation of President Michael Manley. Demus, a member of the attacking gang, says: "Jah is risen again. No way." Demus is one of the narrators of the colossal short story of seven murders, by the Jamaican writer Marlon James.

Reggae master invited by the president

The attack on the residence of the rasta master lasted only a few minutes, and here it feeds an 854-page paver with a high density. The plot is introduced by Sir Arthur George Jennings, a Jamaican politician who was unlucky enough to be thrown over the fence of a high perched balcony, and who, things being what they are, died. Welcome to Kingston, at that time, to its violence, its futile curfew, its mafio-political unrest. President Manley holds the National People's Party, from the left, and his enemy is the Labour Party, which is more right-wing, as its name does not indicate. Bob Marley's invitation suggests that the star is on the road for the PNP, which remains unproven, and the biography that Timothy White has dedicated to him remains the reference book. It is published in November for the first time in French, enriched by a complete discography. The author

was a journalist for the magazine "Crawdaddy!" The treasure is there: in a narrow three-storey house on a Boston alley next to the Massachusetts state building. Judy Garlan White, widow of Timothy White, editor-in-chief of Billboard magazine, the bible of the US music industry, is still hesitant to open the door to her husband's office, who died of a heart attack in 2002. Should she or should she not entrust us with the only audio recording of Bob Marley in his possession, when the journalist met the reggae singer about twenty times between 1975 and 1981?

Thirty-three years after his death on May 11, 1981, Marley remains an icon, a symbol of contestation against all oppressions, the first artist from the Third World to achieve worldwide success. Catch a Fire: Bob Marley's life (G3J Ed.), the biography that Timothy White has dedicated to him, remains the reference book on his life, on his environment - Jamaica - but also a precious insight into his patois and Rastafarianism, so difficult for Westerners to grasp. It is published in November for the first time in French, enriched by a complete discography. The author was a journalist for the national magazine Crawdaddy!, editor-in-chief of Rolling Stone and Billboard. In 1994, he imposed reggae charts there.

On his guard

When Bob Marley gave a first interview to Timothy White in September 1975, the singer had already published "No Woman No Cry", "Get Up Stand Up" or "I Shot the Sheriff", covered by Eric Clapton.

It was with the album Rastaman Vibration, released in April 1976, that he began to make himself known in the United States, where his mother then lived. Right from the start of the interview, Jamaica was on guard when the journalist asked him questions about his parents. About his white father, whom Timothy White found out he was a captain in the army, he kicks his head: "That's what I heard." At his mother's place of residence, he answers with an enigmatic question: "She's from Africa."

The maintenance takes place in the courtyard of 56 Hope Road, large trucks pass by the road in front of the gate, children play. Rita Marley is looking for one of her offspring. Timothy White, then 24 years old, was brought up in an industrial New Jersey where many West Indian workers lived, and already feels the importance of Rasta music for generations to come. He asked him if he had listened to Bob Dylan, to whom some journalists compared him. "On the radio, in people's homes," he replies. When you grow up in the ghetto, you don't really have the money to buy records. Today I listen to him more seriously."

The CIA in Jamaica

In *Catch a Fire*, Timothy White took the position of restoring "the atmosphere of the different belief systems that shaped Bob Marley's personality, of considering that everything that could have been said about him by his loved ones is true, as if he had merely recorded their words," he writes in his preface. This literary work, which allows the reader to form his or her own opinion, has been translated into ten languages since its first publication in 1983. It was updated four times by its author to tell the story of the post-death heritage battle, or "to add CIA documents that confirm that the American agency had indeed compiled records on the Jamaican reggae scene, the Rastafarian movement and Bob Marley's activities.

The author has also transcribed Marley's patois as closely as possible to his "rhythm, comparable to that of a rubber ball bouncing down a staircase before gently landing in a child's arms," he writes. When you hear it on the interview tape, you can hear her walking through the streets of Kingston to see concerts by Dinah Washington, Brook Benton, Sammy Davis, Frank Sinatra or Fats Domino, you feel as if you are listening to Kinky Reggae.

Other books

Timothy White is not the only one who spent years investigating the singer after his death. Helene Lee wrote the remarkable *See*

Trenchtown and die. Francis Dordor, author of Bob Marley's summation, destiny of a rebellious soul (Flammarion) interviewed him for the first time in London in July 1975. But his tapes didn't survive the degradation of time. The first meeting between Timothy White and the then 30-year-old reggae star, Timothy White, remained in good condition, kept on a CD by one of the journalist's sons.

The singer is moving, and he tells us how the Jamaican musicians were robbed of their rights by crooked producers, and how this influenced the evolution of reggae:"At first, when I was singing, I didn't play instruments," says Marley. But the musicians who were so much better than us got ripped off that they stopped going to the studio. We had to learn to play."

The conquest of death

In the journalist's office on the top floor of her house, Judy White put in a cardboard box what she had found so far:"Many cassettes were damaged after a flood at the Rolling Stone headquarters," she regrets. Finally, she will agree to entrust to Le Monde a few minutes of the interview:"After all, as my husband liked to say, the rastas believe that they can conquer death, and that Bob Marley cannot die.»

Daughter of President Omar Bongo

On May 11, 2006, the 36th anniversary of Bob Marley's death was celebrated, highlighting some of the highlights of his past. Some people close to Bob Marley, said that Pascaline Bongo, daughter of the late Omar Bongo and sister of the current President of Gabon, Ali Bongo, was very important in the last years of the life of the reggae superstar." I met Bob Marley in 1979 in the United States, after one of his concerts, I went backstage to see him. I asked him if he could come to Gabon to play on my father's birthday. Did she confide in an interview on "Large Up Sound Station". Pascaline says that the first words of fame to the dreadlocks about her were "you're ugly" not because her face was unpleasant but because she was relaxed. She admits that she was instrumental in Bob Marley's coming to Africa. Indeed, the first time Bob Marley played in Africa, he had been invited by Omar Bongo. But in reality, Pascaline was the real author of the invitation. It was a key moment in Bob Marley's life. Obviously, Africa was something important to him, but there was also this relationship between Pascaline Bongo and him. This relationship went beyond a relationship between boyfriends. Pascaline Bongo has also contributed to many other important things in Bob's life. She was one of the three most available resource persons to share their story with Bob Marley. She visited him in Germany before she died.

Bob Marley's fortune

Reggae legend Bob Marley has sold about 200 million records worldwide, according to Forbes magazine. From 1962, when he made his music debut until his death in 1981, he was a huge success. His album "Legend" in particular sold nearly 25 million copies. Forbes "still asserts that Bob Marley raised close to \$7 million (or \$4 billion CFA francs) during his lifetime. A huge amount of money that puts him in the top 20 of the highest paid deceased artists.

When interpreting an astral birth chart, the best method is to start from the general and gradually go to the particular. Thus, it is customary to follow a plan that starts from the overall analysis of the theme, its structure, and then describes the different personality traits. The overall analysis of the theme in the first part of this section allows us to identify some general traits of the personality, to highlight a few points that may or may not be confirmed by the detailed analysis: in any case, these general traits will have to be taken into account. A human personality is an infinitely complex entity to describe and it is illusory to try to summarize it in a short way, which does not mean that it is an impossible challenge either. Several readings of a natal theme are indispensable in order to understand the different meanings and understand all this complexity. But it's worth the risk. A natal theme is made up schematically of ten main planets (two luminaires, the Sun and Moon, three fast individual planets, Mercury, Venus and Mars, two slow planets, Jupiter and Saturn, and three very slow planets, Uranus, Neptune and Pluto), of secondary elements (lunar nodes, the black moon known as Lilith, Chiron and other minor objects), of a natal theme, and of a natal nature. First of all, it is necessary to appreciate the importance of each planet in the theme, this is what we call the search for planetary dominance. This search obeys rules that depend on the sensitivity and experience of the astrologer but which also have clear and solid foundations: Thus, the activity parameters of a planet can be taken into account - the number of active aspects that arrive at this planet, the importance of each of these aspects which depends on their nature but also on their accuracy - and then the angularity parameters - the proximity to the four angles Ascendant, Middle of Heaven, Descendant and Background of Heaven, all of which can also be appreciated numerically according to the nature of the angle and of the Earth. These different criteria make it possible to value the planets and derive some useful conclusions for the interpretation of the natal astrological theme. The global analysis of a theme will first take into

account the three planetary distributions in the theme: East or West, South or North, and the busiest quadrants, North East, North West, South East and South West. These three distributions give a general tone in terms of introversion and extroversion, willingness and sociability, and predisposition to certain behaviours. Then there are three other distributions: the elements (the triplicities since there are three groups of signs of each) - Fire Air Terre and Water - which provide a typology of personality, the modes (the quadruplicities since there are four groups of signs of each) - Cardinal, Fixed and Mutable - and the polarities (Yin and Yang) which provide information on certain fundamental character traits. Then follow the three types of dominating: planetary dominating, dominant signs and dominant houses. The neophyte imagines that astrology is "to be Aries" or sometimes to be "Ascending Aries Virgo" for example. The reality is much richer. If it is true that the Sun and the Ascendant bring to them both a good part of the personality - between one third and about half depending on the natal theme - a person is not "that Sun" (what we call the sign) or "that house 1" (what we call the Ascendant). Thus, this planet can be highly valued, this sign or this house can receive an important group of planets and at the same time bring a meaning that will temper and relativize the role of the Ascendant, the solar sign etc....

Finally, two other criteria, the accentuations - angular, successive and cadente - which are a classification of astrological houses, and the types of occupied dean - each sign is divided into three decans of ten degrees each - will bring their additional meaning. These general traits of character are not to be taken literally: they enrich the reading of the theme by preparing it, so to speak, and enable a better understanding of the more detailed and precise second part which analyses each domain of personality by synthesizing the criteria of positions, signs, houses and aspects according to certain hierarchical rules. Astrological quadrants for Bob Marley Each quadrant is a combination of the four hemispheres of your theme and corresponds to a typology of character. The Southern Hemisphere - the high point of your theme, centred around the Midst of Heaven - is associated

with the values of extroversion, action and public life, while the North favours introversion, reflection and privacy. The eastern hemisphere - the left part, around the Ascendant - is linked to self and will, while the West favours the influence of others and flexibility in decision-making. Bob Marley, the diurnal south-east quadrant, made up of houses 10 11 and 12, predominates in your home: the affirmation and realization of your goals are at the centre of your concerns. You are determined not to let your dreams get lost in you. You realize your ambitions as soon as possible, whether it is through a developed social life, a lively friendly life or an impassioned need to act to reap - in the eyes of the world of course - the fruit of your dynamism. It is not uncommon for spirituality or humanitarianism to be part of your motivations, sometimes at the cost of isolation, whether voluntary or not. Elements, modes and home accents for Bob Marley

Bob Marley, here are the diagrams of your dominant elements and modes, constituted from the presence of the planets and angles in the twelve signs: With a majority of elements in Earth signs, you are efficient, concrete and without too many states of mind. What counts is what is seen, what can last: for you, the tree is judged by its fruits. Ideas change, words disappear, but actions and their consequences are visible and remain. It is up to you to leave the door of your sensitivity open even if your vulnerability should suffer. Emotions, energy and communication must not be neglected, for what good is concrete if it has no justification by heart, enthusiasm or mind? Long live communication and mobility, Bob Marley! The predominance of the signs of Air in your theme favours and amplifies your taste for relationships with others and all kinds of movements, whether real - travels - or symbolic - new ideas, escape by the mind. You gain in flexibility and adaptability, which you may eventually lack in assertion or concrete sense. The twelve signs of the zodiac are divided into three groups or modes, called quadruplications, a learned name that simply means that these three groups comprise four signs. Cardinal mode, Fixed mode and Mutable mode are more or less represented in the natal theme, depending on the presence and importance of the planets and angles in the twelve signs. Mutable

mode corresponds to a majority of elements in your birth chart, Bob Marley, which is an indication of a moving, skillful and curious personality, eager for new experiences and evolution. You are quick, flexible, you like to react quickly to the demands you receive - don't confuse mobility and agitation, it's the danger of this configuration... - and with you, there's no question of stagnating. No matter how safe as long as the trouble is chased away. You optimize, you change things, you change things yourself... and all this quickly. The houses are divided into three types: angular, successive and cadente. The former are the most important, the most "typical" and the most energetic. These are houses 1,4,7 and 10 whose points - or beginning - correspond to the four famous corners: the Ascendant or AS for house 1, the Back of Heaven or FC for house 4, the Descendant or DS, opposite the Ascendant for house 7, and the Middle of Heaven or MC for house 10, opposite the Back of Heaven. The planets of your natal theme, valued according to a set of complete criteria integrating all the rules of western astrology, value in their turn types of houses, in the same way as signs, houses, distributions etc. as before.

Your corner houses - the group of houses 1,4,7 and 10 - are the most valued in your theme, Bob Marley: tradition indicates that they are the most dynamic, the strongest. They can - but it depends on the rest of your birth chart - suggest that you are a fairly typical, enterprising and energetic man. Angular houses are indeed impulse houses, which correspond to a powerful, energetic, dominant personality. The destinies that are out of the ordinary often correspond to predominant angular houses, but this is only a partial indication... N. B.: this dominance is relatively unimportant. Dominant: planets, signs and houses for Bob Marley The question of dominance has been evoked since the dawn of time in astrology: how pleasant it would be to define a person by a few words, by one or more planets that would represent his character simply, without having to analyze at length aspects and mastery, aspects and angularity, presence in signs and houses! The ten planets - from the Sun to Pluto - are like ten characters in a role-playing game, each with its own character, mode of action, strengths and weaknesses. They

represent in fact a classification into ten distinct personalities and astrologers have always - and recently for the last three planets, Uranus, Neptune and Pluto - tried to associate with an astral birth chart one or more planetary dominants, but also one or more dominant signs and houses. Indeed, for signs and houses, it is a bit the same thing: if the planets symbolize characters, the signs represent shades, the mental, emotional and physical structures of a subject. Each planet in sign is a bit like a character who would see his characteristics modified according to the place where he lives. In a theme, there are generally one, two or three well-valued signs, which will allow to describe its owner quickly. For the astrological houses, the idea is even simpler: the twelve houses correspond to the twelve domains of life and their occupation privileged by the ten principal planets, weighted by the various criteria we have just spoken about in the introduction, will value them differently, and highlight certain "huts" of life: it can be marriage, work, friendly life etc.....

Bob Marley, here is your planetary valuation diagram: The three best represented planets in your theme are Jupiter, Uranus and Mercury. Jupiter, the planet of expansion, organization, power and benevolence, is among the dominating planets of your native sky. Like any good Jupiterian, you are warm, open, binding, consensual and active: optimistic, you know how to use your self-confidence to convince, erase differences of opinion and let the specialists analyse and perfect things. Your role, as you already know, is to gather, to show a spirit of synthesis and conciliation, and of course, to receive the fruits of it: power. You appreciate legality, social order but also order in general. With you as a leader, any project or human entity can be organized and structured. You're an excellent leader. The Jupiterian is indeed the politician par excellence and a good Jupiter in a natal theme is always synonymous with a good integration in the Society, whatever the chosen path. Is this idyllic picture really without shadow? No, of course not: every planetary typology has its weaknesses. One of your own is pride, just like the Solarian, but your willingness to expand at any price can at the same time involve a form of exaggeration in all things, endless enjoyment, misplaced self-

confidence that can lead to errors, primary materialism and sometimes the thirst for absurd material comfort. In the worst case naturally. Uranus is part of your dominant planetary dominance: like Neptune and Pluto, the typology of the Uranus is less clearly defined than that of the seven so-called classical planets and visible to the naked eye, from the Sun to Saturn. However, it is still possible to associate certain clear characteristics with your Uranian nature : Uranus rhymes with the words independence, freedom, originality, when it is not revolt, insubordination and marginality as soon as nothing goes wrong... Uranus is Mercury's superior octave and as such borrows some of its character traits, beginning with the cerebral side pushed to the detriment of emotions and a certain emotional detachment, at least an affective sawtooth. One of the facets of your personality is therefore that of a passionate man who appreciates novelties, on the lookout for any form of action or revolutionary idea. A Uranian is never predictable, and it is precisely when you are believed to be stable and settled that... you change everything, life, partner, job! You are ultimately the most allergic character to any form of routine even if the price to pay for running away is the risk. With the Mercury planet that is part of your planetary dominance, you are certainly cerebral, nervous, fast, curious, curious, lively and love to communicate: your mode of functioning is mental, all the more so as the Mercury planet is important, and this with the sum of assets but also of weaknesses that it can represent. Your sensibility, your emotions, the impulses of your heart, all this tends to pass after reflection, and can make you look like a skillful but heartless player, intellectualizing situations and juggling words and ideas or numbers without taking into account the human aspect of things. Of course, it is said that the cat always falls on its feet: it's your Mercurian strength and your wild card! Your vulnerability lies in your nervousness and it can happen that you miss the goal by this too strong "mentalization" that can be exerted to the detriment of other forms of energy essential to any communication: the heart, instinct, spontaneity, sensitivity etc.... In your birth chart, the three most important signs - according to the criteria mentioned above - are in the order of Virgo, Aquarius and Sagittarius. Often these

signs are important because your Ascendant or Sun is there. But this is not necessarily the case: a cluster of planets may be there, or a planet close to an angle other than the Middle of Heaven or the Ascendant, when it is not simply because two or three planets are very active by the many aspects they make from these signs. You will thus borrow some of the characteristics of these three signs, a bit like superimposing characteristics on the rest of your theme, all the more so as the sign in question is valued. The Virgin, a sign of perfection, numbers and reason, is one of your dominant signs: you inherit her seriousness and clarity of mind, her unfailing logic, her desire to be useful and complete your task in the best possible way, but also a taste for admirable order. Of course, sometimes it can happen that we find you a little modest or too reserved, suspicious or pessimistic by this kind of critical thinking that tends to show you the wrong side of things, but... be logical and be right, isn't that a great quality? If, of course, and in addition, you keep your feet on the ground, you don't go crazy, you are diligent, helpful, what more than to ask for frankly! Aquarius is one of the most important signs of your birth chart: it makes your personality - or at least one of its facets - original to the point of eccentricity, despite the fact that it is sometimes distant, human, sympathetic and impassive at the same time: you are the man of paradoxes, very difficult to understand because of the two planets Uranus and Saturn that mix together to create this so complicated and engaging sign that inspires a part of your personality. Saturn's seriousness and impassibility rub shoulders with the gifted rebel, individualistic and charismatic, always ready to go crazy and who never behaves as one would expect because of Uranus! One of your most important characteristics is that you don't indulge in self-delivery, but that you tend to indulge yourself fully in public. You're finally very strange. Sexy and charming in community, you can despite your pleasant and sociable character frustrate more than one of your admirers in private by your refusal or your... impossibility to show a deep and spontaneous emotional warmth, emotion, tears. But appearance and reality are two different things anyway and then you have genius or at least a crazy charm with this sign. Your friendly life

is often very rich and so lovingly, you are a little detached - for this facet only of your character, the rest of the theme will confirm or invalidate that - and it's not a tragedy! The Sagittarius, sign of the conquering fire and adventure, is one of your dominating ones: you are enthusiastic and optimistic, very sociable and enterprising, mobile to the point of being physically active and at the same time on the level of ideas that burst in you without being able to stop. With you, nobody is bored in general because you always have a project in mind and an excursion to propose at least... when you are there because you are so often traveling! Obviously, so many movements for a single man can frighten and some bad souls will go so far as to reproach you with a kind of brutality or a tendency to be carried away too quickly, but if you are so warm and spontaneous, so extroverted, isn't that a good thing? If of course, especially since your sense of humor is devastating, then... Any other reproaches? Houses 10,2 and 6 are the busiest of your birth chart, this occupation being calculated by weighting the planets and angles according to different astrological criteria - speed, activity, angularity, control etc.. By analysing the busiest houses, the astrologer deducts the fields or fields of activity which "concern" you the most, whether by what you live - or will one day be brought to live - or by your deep inner motivations. With a developed house 10, the external fulfillment of your destiny is likely to be conspicuous: house 10 is the career, public life, the exteriorization of your actions, your ambitions. Much of your energy can thus be used to achieve what you have in mind. Instinctively, you will want to make your dreams come true, you will sooner or later rub shoulders with the public, your blossoming will pass through the test of fire: the others, what can be seen. Your house 2 is one of the three busiest or at least densest houses in your home theme: the material aspect of existence with its implications for security, the appetite to live and the desire for possession is present, and you will probably not be able to live on love and fresh water alone. On a more subtle level, you can experience the same kind of approach to your relationship life: possessiveness, jealousy in the worst case, but also, if the rest of the theme so indicates, fidelity and duration. Your well-valued home

6 is an indication of an interest in work, for a daily occupation that takes up a lot of your time: in analogy with the Virgin, this home encourages you to perfect and learn; somewhere, you can blossom by making yourself useful, by investing yourself fully in the framework of your work. This can happen through a human environment that interests you - your colleagues - or through a passion in these daily activities, for example. The medical field or pets can play a role in your life; or even, ancillary loves for example... At least it is one of the possibilities indicated by a valued home 6. After these paragraphs on planetary dominance, here are now Bob Marley's personality traits, to be read with more attention than the preceding texts, because they are more specific to the individual: the texts of planetary dominance are in a way background illuminations which aim at enriching the description of personality, but which are nevertheless quite general: they can amplify or limit certain characteristics or facets of the character. A human being is a complex whole, and only clusters of texts can attempt to succeed in the challenge of defining it in all its finesse, or at least approaching it. The Moon in Scorpio and House 12: its sensitivity With intuitive and lucid sensibility and heightened affectivity, your Bob Marley emotions are secret, intense, deep and sensual. Your magnetic nature seduces and, aware of your strange fascination with others, you like to cultivate this mysterious aura. Your feelings are so powerful that you sometimes feel compelled to suppress them, but the more you control them, the stronger they become. This is how your jealousy can awaken in many situations and reach such a threshold that it can shock many. Without half measures, you will then be able to be aggressive and, as you have a kind of radar that allows you to instinctively detect the weaknesses of others, it is true that you can do harm. Your emotions are often imbued with eroticism and you hold this explosive mixture of lucidity, intense love and permanent provocation but... what a charm! Bob Marley, you have a hard time showing what you're feeling, or simply consider that it belongs to you and doesn't need to be exposed. In any case, even if your emotions are rich and deep, they are felt internally especially and... Mercury in Aquarius and in house 2: his intellect and his

relational life You are Bob Marley a "free thinker" who apprehends problems with a quick and efficient mind. Freedom, progress and originality are your engines. Resolutely turned towards the future, you show ingenuity and inventiveness to reform what no longer needs to be and innovate unceasingly: psychology, computer science, new technologies... have almost no secret for you. Endowed with obvious human and idealistic qualities, you are a very sympathetic and interesting interlocutor, even if you can sometimes be blamed for your rebellious and revolutionary side. Indeed, a rather developed spirit of contradiction seems to animate you: you rarely think like everyone else and the risk of being stubborn, uncompromising and unpleasant, you say! Instead of provoking sudden friendly breakdowns, learn to persevere in your efforts and let your creative potential express itself more fully when you feel too much nervous tension. You have your feet on the ground and a particularly developed practical sense, Bob Marley. With you, no state of mind or abstract and nebulous reflection: you know where you are going, and your sharp and clear mind generally allows you to conduct your personal affairs with... Venus in Aries and in house 4, and the Sun in Aquarius: its affectivity, its way of seducing In your theme, the Sun is in Aquarius, Venus in Aries. Tradition lends to Aries the ardour, to Aquarius the freedom to think and to be. We readily insist on the natural complementarity of these two Signs: a praiseworthy naivety, a spontaneity never denied... This is certainly a configuration that excludes monotony. Any new solicitation moves and dispels doubts at the same time. This faculty of enchantment works wonders when the partner knows how to nourish your taste for unusual situations. A relationship must be renewed, reinvented over and over again. No room here for dead lovers! The present desire is imperative (Venus Aries), the promising future (Sun Aquarius). Idyllic painting? Unless... you can experience this thirst for emotion on a daily basis, or the "ugly husband kills the Prince Charming" or the model wife becomes a stone statue. Dreaming and yearning for a love in perpetual evolution exposes oneself to cruel disillusionment: why do radiant days never or too late come? Are yesterday's promises still dead letters? On the other side of the coin of

awakening affectivity, boredom awaits you. But as long as you know how to avoid it, your exalted temperament can only facilitate a promising emotional blossoming. } Love at first sight, strawfire, impulsive love? All this represents your way of loving Bob Marley, or rather to fall in love and keep throughout your relationship this kind of jerky and lively feeling that may seem sometimes a little childish or at least naive but so generous and cheerful! You are undeniably possessive and don't care what your partner thinks, but fortunately, your spontaneity and authenticity make it easy to be forgiven. When the intensity is there, everything's fine. No romance, no headache with you, you love with ardour and the only risk for your couple, apart from a few runaways - or rather opportunities and tender grass taken here and there - is that boredom sets in and if it does, you will leave without the slightest regret and forget as quickly what consumed you not long ago. Bob Marley, your sentimental life needs a solid and secure family base from which you can finally look outside and give free rein to your loving emotions: that you have had a childhood during which you have not lacked any affection and... The Ascendant is in Sagittarius and the master of the Ascendant is Jupiter, in Virgo: his behavior psychologically, you are of an extroverted and independent nature, turned towards the values of expansion and sociability with a leader's soul, energetic and active, perfectly integrated into the collective life by your charisma and your spirit. Indeed, as a sign of Fire all in action, creating challenges and realizing them at the same time, Sagittarius is difficult to follow as his fiery and independent spirit constantly pushes him further and higher. Born with the mark of this sign, you are charismatic, spirited, energetic, energetic, sympathetic, benevolent, benevolent, orderly, jovial, optimistic, optimistic, extroverted, funny, direct, direct, demonstrative, charming, charming, independent, adventurous, adventurous, honest, daring, adaptable, adaptable, interesting, enterprising, sociable, expansive, exuberant, free-spirant, loving but you can also be angry, angry, energetic. You are, Bob Marley, in love, the moving fire devouring everything in your path. Always in love, passionate, your energy and extraversion create a loving life worthy of

an episode novel: mobile and changing, you are generally not the man of a single woman at least until you find the companion who will be able to stand up to you and make you docile by the love that it will arouse in you. Because your sense of freedom and independence is so great, you will find it hard to fix yourself and there will be many breaks because of the choking feeling you will feel when your conquest of the moment demands too much of you. However, being also quite unstable, you will often come back to the relationship stopped too early as if nothing had happened and you will be forgiven: a paradox due to the explosive mixture of enthusiasm, energy, kindness and inconstancy. In the same way as in business, you will be able to settle down after your 40s or 50s to be one of the best husbands and fathers, so well adapted to the good rules of society, filled with good humor and joy in your home that will certainly have the space you need to not feel trapped. The master of the Ascendant, often called governor of the theme, brings some interesting nuances to the meanings brought by the Sun and the Ascendant. Its position as a sign will modulate the style of personality described by them, or sometimes amplify it if it is a sign identical to one or the other. The master of the Ascendant, Bob Marley, is Jupiter. In the sign of the Virgin, he makes you a thoughtful and logical person, sometimes to the detriment of your feelings. You like to progress and have a taste for detail. Concerned about rules, you appreciate the work well done but may sometimes lack self-confidence or hesitate, perhaps because you hate to make mistakes, truth being an essential value to you. The Sun in Aquarius and in house 2: Sentimentally, you are particularly sensitive to the values of friendship in the sense that you perceive yourself as a link in a chain, different and original indeed, but whose purpose is not to enlarge your ego and assert yourself individually but to immerse yourself through your friendly contacts and your participation in projects and ideals of the whole human community. Born with the mark of this sign, you are idealistic, altruistic, detached, independent, independent, original, surprising, talented, gifted, contradictory, innovative, humanistic, sympathetic, friendly, friendly, self-confident, impassive, calm,

intuitive, creative, creative, charitable, elusive, elusive, puzzling, generous, tolerant, paradoxical, unrestrained, but you can also be marginal, resigned, resigned. You are, Bob Marley, in love, perfectly elusive. Your human warmth in group meetings is quickly transformed into a distant and sober attitude as soon as you are alone, which can of course sometimes play tricks on you if you were known in another light. Your refusal to talk about yourself, which is not embarrassing in all circumstances, is obviously ill-adapted here. The precondition for this is often to share common tastes with your interlocutor and it is through this convergence of interest in subjects that you are passionate about that the magic of the relationship can finally take shape. In the end, the ideal for you is that the initial relationship is already based on a deep friendship, a feeling for which you are, on the other hand, particularly suited; in these conditions, imperceptibly, friendship can be transformed by the play of closeness into a true love in which you will finally surrender. Loyal, faithful, surprising once you have found your soul mate, you are finally more comfortable and you can perfectly if harmony with your partner is rich to stay all your life with her. Of course, you will have moments that will seem strange to her, becoming impersonal and even cold or distant, but your natural magnetism, your gift for communicating and playing with words so skillfully will do wonders to put the pieces back together. Escaping problems that could lead to emotional or sentimental complications, you will often confuse your loved one and a period of adaptation will usually be necessary for her: disappearing abruptly so that you don't have to deal with your individuality too closely, you will also reappear quickly and apologize with a charming carelessness that may again disconcert you! Attracted by the unusual and out of the ordinary, your erotic imagination can often be immense and inexhaustible; you are cerebral type and you cannot separate the physical and sentimental aspect from an intense activity of your imagination, which leads you to explore lucidly all the possibilities that suit you best. Bob Marley, even if you don't always recognize it or are not (yet) aware of it, all your willpower admirably serves your concrete achievements in terms of property acquisition and material

security. You like to act and decide in the direction of an increase of your... Mars in Capricorn and in house 2: his ability to act Bob Marley, you are so resistant and strong that you are able to face any challenge or test. You act with perseverance, rigour and discipline, you are so obstinate and patient that no effort is impossible for you, as if all sensitivity and emotion could not turn you away from the goals you have set for yourself. With calm and clear-sightedness, perhaps even coldness, you face, plan for the long term and nothing or no one will stop you from fulfilling your responsibilities. You are a rock, strong at work and your iron will is only as strong as your shock resistance. Your practical sense is also at the service of your ambition, which is real even if it is not guessed. Sexually, you are active and energetic but maybe with a little more warmth you would become an excellent lover; indeed, being demonstrative is not really your main concern. Bob Marley, your ability to act is perfectly suited for your personal enrichment, to earn money to say the word! You fight easily to acquire, to gain your material security. Your life path is linked to the number nine, Bob. It is the path of travel, of surpassing oneself. You know how to question yourself, broaden your horizon and, guided by a thirst for completion, cultivate a sense of the sacred and sacrifice. Life teaches you to constantly push back the limits of your ego. Thus, your destiny is based on altruism and dedication. There is in you a lot of generosity and a capacity for listening - which often makes you an appreciated person - but also an undeniable detachment from social mundaneities or trivialities. Your spiritual evolution is more important to you than the frivolity of this world, even if it is sometimes difficult to keep your feet on the ground in difficult times! Your life path encourages you to learn, to multiply enriching experiences and to progress unceasingly. Sensitive to "things of the mind", you create high goals for yourself. Meditation and meditation will be valuable assets for you. Bob Marley is the sign of the element monkey Fruit of a millennial wisdom, Chinese astrology encourages everyone to become aware of their potential. The Wise Man is said to escape his stars. But it is necessary to acquire this lucidity, this distance without which one locks oneself in an implacable destiny. According to the

legend of the animal cycle, Buddha, before leaving this Earth, invited all animals to his farewell. Only 12 species answered his call. These are the components of the Chinese zodiac, an image of the twelve ways of an ever-present wisdom. For the Eastern Wise, no path is good or bad. Everyone can and must develop their own virtualities. The first key is to understand oneself well... From free - but enriching - chatting to the gift of observation, the palette of expression of the sign of the Monkey is wide: beings have a thousand facets, a thousand masks to wear according to the circumstances and the risks of the game of life. You situate yourself in existence as an observer eager for novelties, discoveries and surprises. Everything holds your attention, is a pretext for encounters, relationships, learning. The world astonishes you, amuses you sometimes, solicits your curiosity. Because the essential is to be discovered and each new situation carries with it virtualities, you seek to fill the gaps in your knowledge. There is a "nosy" side to you, a curiosity that sometimes turns into indiscretion. However, this open-mindedness, if it can disperse your interests, allows you to carefully avoid limiting your way of being to an immutable, unique, fixed discourse. At the slightest sign, you perceive the other side of the stage, the infinite complexity of beings or situations. Thus, on the human level, you seek dialogue and information without which you cannot really hope to grasp the nature of the other. Diplomat and manipulator, you know better than anyone else how to avoid the traps that are handed out to you and act behind the scenes. Your extravagant nature actually hides a profound perception of beings and situations. Chinese astrology has five elements called agents: wood, fire, earth, metal and water. You have an affinity with Agent Wood. In China, this element corresponds to the planet Jupiter, the green color and the number 8. Sensitive to the harmony of your living environment, you look like a conciliatory being. It seems useless to hit your loved ones without a solid reason. Instead, you try to keep the balance around you. The wood agent induces certain creative faculties: the ardour of your imagination goes hand-in-hand with a sense of reality that prevents you from pursuing dreamlike objectives. Your numerous projects can thus be completed,

especially since you know better than others how to convince your interlocutors and build the support you need for your plans and ambitions. The diplomacy you deploy when your interests are at stake can only facilitate the success of your businesses. The only risk: that of dispersing your energy, of reaching saturation to the point of wanting too much to create, conceive, compose... It is therefore important to sometimes limit your fields of investigation.

End